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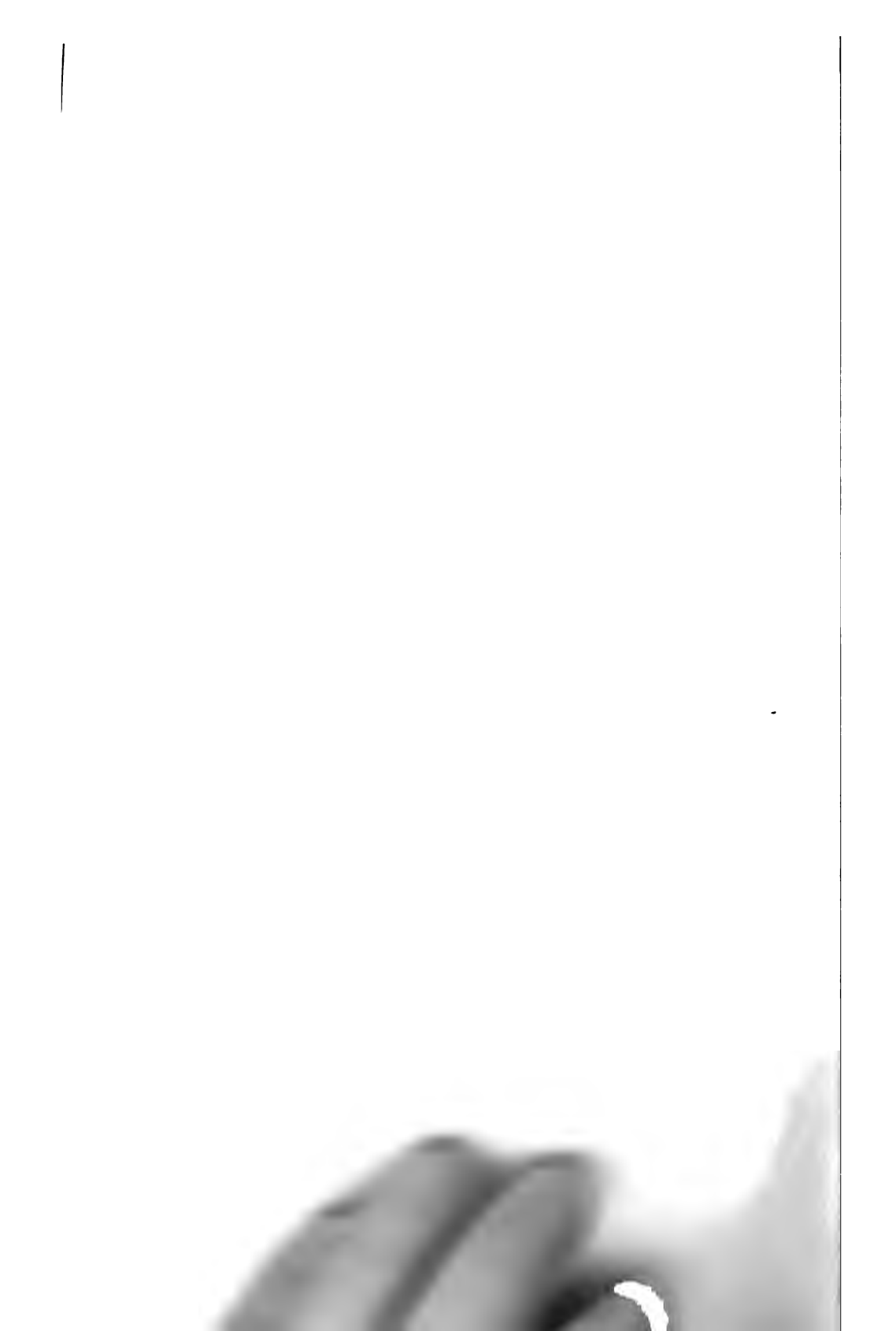
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PROCEEDINGS  
OF THE  
ROYAL IRISH ACADEMY.

IRISH MSS. SERIES.

VOLUME I.—PART I.



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1870.

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## LEABHAR NA H-UIDHRE.

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PROCEEDINGS  
OF  
THE ROYAL IRISH ACADEMY.  

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IRISH MSS. SERIES.

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I. — DESCRIPTIVE CATALOGUE OF THE CONTENTS OF THE IRISH MANUSCRIPT,  
COMMONLY CALLED "THE BOOK OF FERMOY." By JAMES HENTHORN  
TODD, D. D., F. S. A. L. & E.

INTRODUCTORY REMARKS.

IN presenting to the Academy a Catalogue of the contents of the ancient Irish MS. commonly called the "Book of Fermoy," it was my wish to have accompanied it by some account of the history of the MS.; but I regret to say that I have found but little to record. I am not sure that the title "Book of Fermoy" is ancient, or that it was the original name of the volume, neither can I ascertain when the MS. was first so called. It is not mentioned under that name by Keating, or, so far as I know, by any ancient authority.\* It is not mentioned by Ware, Harris, Archbishop Nicolson, or O'Reilly, in any of their published writings. It has been said that it was once in the possession of the Chevalier O'Gorman; but this has not been established by any satisfactory evidence. There is in the box which now contains the MS. a paper giving a short and very imperfect account of its contents,

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\* A collection of papers relating to the Book of Fermoy was deposited in the Library of Trinity College, Dublin, by the late Dr. John O'Donovan, in 1845. These

papers (now preserved in the box H. 5, 7), consist chiefly of extracts from, or references to the Book of Fermoy, made for philological or grammatical purposes.

written about the beginning of the present century, in which it is said to have been then in the possession of William Monck Mason, Esq. This paper is apparently in the handwriting of Edward O'Reilly, author of the Irish Dictionary; but, if written by him, it must have been written at an early period of his life, when his skill in ancient manuscript lore was very inferior to what it afterwards became. Unfortunately the paper is not dated. The Book of Fermoy was sold in London, at the sale by auction of Mr. Mason's books, by the well-known auctioneers, Sotheby and Wilkinson, in 1858. There I purchased it, together with the autograph MS. of O'Clery's "Life of Red Hugh O'Donnell," with a view to have both MSS. deposited in the Library of the Academy. For the Book of Fermoy I gave £70, and for the Life of Red Hugh £21, in all £91, which sum was advanced in equal shares by Lord Talbot de Malahide, Gen. Sir Thomas A. Larcom, the late Charles Haliday, and myself; and it may be worth mentioning, to show the rapid increase in the market value of Irish MSS., that the Life of Red Hugh O'Donnell, which in 1858 brought the sum of £21 in a London auction, had been sold in Dublin, in 1830, at Edward O'Reilly's sale, for £3 7s.

The Book of Fermoy might, with equal propriety, be called the Book of Roche. It is a loose collection of miscellaneous documents, written at different times, and in very different hands; a great part of it relates to the family history of the Roche family of Fermoy; but it contains also a number of bardic poems and prose tracts on the general history of Ireland, and a very curious collection of legendary, mythological, and Fenian tales.

It begins with a copy of the *Leabhar Gabhala*, or "Book of Invasions," written in the fourteenth or beginning of the fifteenth century, very much damaged, and imperfect at the end.

Then follows that portion of the book which contains the legendary and mythological tales, written in the fifteenth century. This is in many respects the most interesting and valuable part of the volume; it contains also some historical bardic poems on the O'Connors, or O'Conors of Connaught, the O'Keeffes of

Fermoy, the Mac Carthy, Roche, and other families of the south of Ireland.

The volume concludes with some fragments of medical treatises in the usual exquisitely neat handwriting peculiar to Irish medical MSS. These fragments were certainly no part of the original Book of Fermoy; they probably belonged to the family of O'Hickey, who were hereditary physicians, and whose name occurs more than once inscribed in the margins and blank places of this portion of the MS.

J. H. T.

TRIN. COLL., DUBLIN.

#### CATALOGUE.

- I. A Stave of eight leaves ( $10\frac{1}{2}$  inches by 8), written in double columns, containing a fragment of the *Leabhar Gabhala*, or "Book of Invasions." The leaves are numbered in the upper margin, 1 to 8, in red pencil, by a modern hand.

*Fol. 1. a.* This page is very much rubbed and defaced, so as to be quite illegible. It begins with the letters *Clío* . . . . In the upper margin, in black ink, in a modern hand, is the letter B.

*Fol. 1. b. col. 1.* begins with the words *Sem bna po gab an Aipia, Cam ip an Aipiaic, Iapet apantonaip*, "Shem settled in Asia; Ham in Africa; Japhet in Europe." This is a short prose account of the establishment of the descendants of Japhet in the principal countries of Europe.

*Ibid. col. 2.* A short poem, beginning *Magot mac an Iapet ata cincti a clann*, "Magoth [read Magog,\*] son of Japhet, well known are his descendants."

*Ibid.* A prose tract, beginning *baat mac goimep mc Iapet ip uab gaebil*, "Baath, son of Gomer, son of Japheth, from him are the Gaedil." This short tract contains an account of the building of the Tower of Babel, and the Confusion of tongues, with a tabular list of the

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\* *Magog*. In the Book of Lecan there is a copy of this poem beginning, fol. 25. b. col. 2. It is there attributed to "Fintan," i.e. Fintan Mac Bochra, the person who is fabled to have survived the Deluge in Ireland.

seventy or seventy-two languages into which the speech of man was divided.

*Fol. 2. a. col. 2.* A short poem beginning *bepla in domain bechar lib*, "Regard ye the languages of the world." This is in the Book of Lecan, fol. 26. a. col. 1.

*Ibid.* Then the history is continued in a prose tract, beginning *Spu mac Eppu mac gaebil ipe corrað do gaebilib*, "Sru, son of Esru, son of Gaedil, was the leader of the Gadelians." See Book of Lecan, fol. 26. a. col. 2.

*Fol. 3. a. col. 2.* A poem by Gilla Caemhain (ob. 1072), beginning *gaebil glas i ostar gaebil*, "Gaedhil Glas, from whom are the Gaedhil." This poem occurs in the Book of Lecan, fol. 26. b. col. 2. & *Leabhar Gabhala* (O'Clery), p. 60. The poem ends fol. 4. a. col. 2.

*Fol. 4. a. col. 2.* A short prose paragraph, enumerating the several conquests of Ireland, beginning *Scurum do pcelar na ngaebil*, "I have done with the Stories of the Gaedhil." *Book of Lecan*, fol. 27. a. col. 2.

*Ibid.* A poem attributed to Fintan (sixth century), beginning *Eri ce iarraigcarum*, "Erin, if it be asked of me." See *Yellow Book of Lecan*, col. 741.

*Fol. 4. b. col. 1.* The narrative is continued in prose to the Deluge. Then follows an anonymous poem,\* beginning *Capa i lara i luarab grib*.

*Ibid. col. 2.* The prose narrative continues to the coming of Ceassair (*pron.* Kassar), grand-daughter of Noah. Then follows a poem (anonymous) beginning *Cearrair canar eaduc ri*, "Ceassair, whence came she?"

*Fol. 5. a. col. 1.* The prose narrative continues to the death of Ceassar at "Carn Cuili Cessrach in Conacht." Then follows an anonymous poem, beginning

*Cetpaca erat don tur tno  
po ppi epenn pe nblino.*

This poem, with a gloss, is preserved in O'Clery's *Book of Invasions*, p. 3.

*Ibid. col. 2.* A poem attributed to Fintan, beginning *Cain painb do rinbaramar*. See *Leabhar Gabhala* (O'Clery, p. 2).

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\* This poem is quoted by Keating.



*Fol. 5. b.* The history is then continued to the arrival of Partholan, and his death.

*Fol. 5. b., lower margin.* There is a line of Ogham, in a modern hand, blotted, and with the exception of one or two letters, quite illegible.

*Fol. 6. a. col. 1.* A poem (anonymous), beginning *Cl caemain ; clair cuint caempint*, "Ye nobles of the fair-sided plains of Conn." This is attributed to Eochaid Ua Floinn (ob. 984), in the *L. Gabhala* of the O'Clerys (p. 15), and by O'Reilly (*Writers*, p. lxxv).

*Fol. 6. b. col. 1.* The prose history is continued.

*Ibid. col. 2.* A poem which O'Reilly, p. lxxv. (*loc cit.*), attributes to Eochaidh Ua Floinn, or O'Flynn, beginning *Ro bo mar in muintir mór*, "Good were the great people." Eochaidh O'Flynn flourished in the second half of the tenth century.

*Fol. 7. a. col. 1.* A poem headed *Do tinnab Partholan in roebur*, and beginning *Parthalan canar tamic*. This poem contains an account of the principal adventures of Partholan, and ends with a notice of the battle of Magh Itha, fought by Partholan against the Fomorians, which is said to have been the first battle fought in Ireland. O'Reilly (*loc cit.*) attributes this poem to Eochaidh Ua Floinn. It is given in O'Clery's *L. Gabhala*, p. 9, with a gloss. At the end are the words, *ir iab rin tpa pcela na .c. gabala Epenn iap nobint*, "These are the history [or traditions] of the first conquest of Ireland after the Deluge."

*Fol. 7. b.* The history is then continued in prose to the coming of Nemed, thirty years after the destruction of Partholan's people; with the taking of Conaing's tower in Tor-inis, now Tory island.

*Fol. 8. a. col. 2.* A poem beginning *Erin oll oirib gaeil*, "Noble Erin, which the Gaedhil adorn." This is preserved in the *L. Gabhala* of the O'Clerys, with a copious gloss, (p. 25), and is there attributed to Eochaidh Ua Floinn. See also O'Reilly, *Writers*, p. lxxvi. The poem ends imperfectly, fol. 8. b. col. 2.

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II. Next follow sixteen staves, which constitute most probably what remains of the true Book of Fermoy. They are in a very different hand (or rather hands) from the fragment of the Book of Invasions already described, which had probably no connexion with the Fermoy collection of Legendary Tales and Poems.

These sixteen staves are in good hands, probably of the 15th century, and are numbered in the upper margin in Arabic numerals, in a hand of the 17th, and in black ink. The pages are in double columns; size of column, 10.2 inches by 8. A full column contains thirty-six lines.

- (1.) The first stave consists of six leaves, and is numbered fol. 23–28, from which it appears that twenty-two leaves have been lost since the folios were numbered, unless the eight leaves of the former part of the volume have been included. The following are the contents of this stave:—

*Fol. 23. a.* The legend of Mór Mumhan (Mór or Moria of Munster), daughter of Aedh Bennain, king of West Luachair (i. e. of West Kerry), and wife of Cathal Mac Finguine, \* king of Munster. This tract begins *Geb bennain pī iploēpu, ba meic dec laip, 7 ceopa ingena* ("Aedh Bennain, king of West Luachair, had twelve sons, and three daughters"). A space has been left for an ornamental capital *C*, which, however, was never inserted.

Mór was, and is to this day, proverbial for her great beauty. As she approached to womanhood, she was suddenly struck with an irresistible desire to travel, and stole away from her father's house. For some years she continued to wander alone, shunning the haunts of men, and traversing on foot the wilds and forests. At length she arrived at Cashel, in torn and ragged garments, foot-sore, and miserable; but, notwithstanding, her transcendent beauty shone forth, so as to attract the attention of Cathal mac Finguine, king of Munster, who, after some inquiries as to her parentage, finally married her. After this her taste for wandering left her, and she became as celebrated for her wisdom and domestic virtues as for her beauty.

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\* *Cathal Mac Finguine.* Aedh Bennain was the lineal descendant of Cairbre Pict, surnamed Luachra, from Sliabh Luachra, where he was brought up. He died, according to Tighernach, in 619, *Ann. Ult.* 618, *Four Mast.*, 614. If so, it is difficult to understand how his daughter could have been the wife of Cathal Mac Finguine, who died 787 (*Four Mast.*).

Aedh Bennain is called king of Munster by Tighernach, and king of Iar Mumha, or West Munster, by the *Four Masters*. But he was really king of Iar Luachair (West Luachair). The district was divided into East and West, and had its name from Cairbre Luachra; it is now Ciarraige Luachra, or Kerry. See *Wars of the Danes*, p. li, n. 3; lxxv. n. 2.

Besides the adventures of Queen Mór, this tract contains also the story of the abduction of her sister Ruithchern, the battles fought by their brothers on her account, and the death of Cuana, son of Calchin, King of Fermoy, with whom Ruithchern had eloped. He flourished in the seventh century, and was celebrated for his liberality and hospitality.\*

This tale, under the title of *Cliteb Ruithcearna pe Cuana mac Cailcin* ["Elopement of Ruithcearna with Cuana mac Cailcin"], is mentioned by Mr. O'Curry in the curious list of ancient tales which he has printed from the "Book of Leinster," *Lectures*, p. 590. A copy of it is preserved in that ancient book (H. 2. 18, Trin. Coll. Dublin); the only other copy (if I mistake not) which is known to exist.

*Fol. 24. a.* A curious Legend, giving an account of the fifty wonders which occurred in Ireland on the night when Conn of the hundred Battles, King of Ireland in the third century, was born.†

It begins, *bai fingen mac luchta aibéi pamna in bpuim fingen*, "On Samhain's night (i. e. All Hallow Eve), Fingen Mac Luchta was at Drum-Fingin;" a space being left for an ornamented initial *b*, which was never inserted. The fifty wonders were related to Fingen Mac Luchta, King of Munster, by a lady named Bacht, who sometimes visited him from the fairy mound called Sith-Cliath, which Mr. O'Curry thought was originally a Tuatha De Danaan mound, now Cnoc Aine in the county of Limerick.

This is a very rare tract, if indeed another copy exists; it contains various topographical, historical, and legendary notices, which throw much light on several superstitious practices not yet entirely forgotten; it records the origin of several roads; explains the ancient names of some rivers, and describes a few of the formerly existing monuments of Tara.

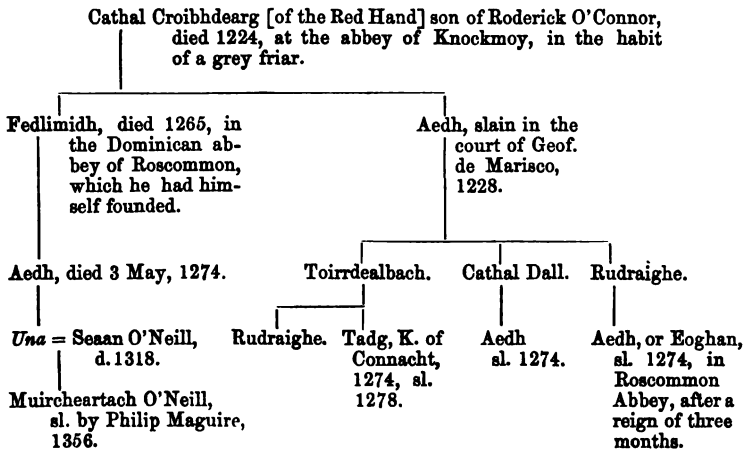
*Fol. 25. a. col. 2.* A poem of 35 stanzas, beginning, *Cia ro aghar coip um cruachain*, "who is it that asserts a right to Cruachan," i. e. a right to the sovereignty of Connaught; Cruachan was the fort or palace of the Kings of Connaught. It is now Rathcroghan,‡ county of Roscommon. The ornamented initial *C* which ought to have decorated the beginning of this poem was never inserted.

\* See O'Flaherty, *Ogyg.*, p. 336.

† *Ibid.* p. 318.

‡ See O'Donovan, (*Four Masters*, 1228, n. r.)

The author of the poem is not mentioned. His object was to arouse Muircheartach, son of John O'Neill, lord of Tir-Eoghain [Tyrone], to assert his claim to the throne of Connaught, in right of his mother Una, daughter of Aedh, King of Connaught, who died in 1274 (Four Masters); which year was therefore the date of this poem, for it must have been written before the successor had been inaugurated; or at least before the confusions consequent on the death of Aedh had come to an end. No less than three Kings of Connaught were set up within that year, 1274, as we learn from the Four Masters, viz.: 1. Aedh (son of Rudraighe, son of Aedh, son of Cathal Croibhdearg), who was murdered in the abbey of Roscommon, after a reign of three months, by his kinsman Rudraighe, son of Toirrdealbach, or Turlough, son of Aedh, son of Cathal Croibhdearg. 2. Another Aedh, son of Cathal Dall, son of Aedh, son of Cathal Croibhdearg: he was elected by the people of Connaught, but was murdered a fortnight after. 3. Tadhg, son of Toirrdealbach, son of Aedh, son of Cathal Croibhdearg, who was permitted to reign for four years, but was slain, in 1278, by the Mac Dermots. It is evident, therefore, that Muircheartach O'Neill (who must have been young at the time), did not yield to the exhortations of the poet to risk his life and fortunes in this troubled sea of factions. The following genealogy, gathered from the present poem, and from the Annals of the Four Masters, will assist the reader in understanding what has been said:—



The present poem is very rare, if not unique; no other copy of it was known to Mr. O'Curry. It belongs to a class of bardic poems which are extremely valuable for local and family history.

*Fol. 26. a. col. 1.* A poem of fifty-eight stanzas, beginning, *Mop loicep lucht an mholuig*, "Much do slandering people destroy." The initial M has been written by a modern hand, in the space left vacant for an ornamented letter. The author of the poem, which is addressed to David, son of Thomas O'Keeffe, of Fermoy, was Dornnall Cnuic an Bhile Mac Carthy. It seems that David O'Keeffe had taken offence at some reflections said to have been cast upon him by the poet, who accordingly addressed to him the present poem as a reparation. In it the usual amount of flattery and conciliatory remarks is applied to the wound, the poet denying also the heavy charge brought against him, and putting the blame of it on slandering and backbiting tongues.

This is another of that class of bardic poems throwing light upon local family history. Mr. O'Curry knew of but one other copy of it.

One stanza of the poem (*fol. 26. b. col. 1*) seems to have been an after insertion, in a space originally left blank for it.

*Fol. 27. a. col. 1.* (six lines from bottom) begins a poem of forty-nine stanzas, the author's name not mentioned. It is in a good hand, by a well practised scholar, but not the same scribe by whom the foregoing poem was written. It begins *baile rútham riú Emna*, "A mansion of peace is Sith Emna [the fairy hill of Emain.]" The initial letter b is as usual omitted. Five lines at the beginning of col. 2. are obliterated, and nearly illegible, by damp. The poem, which is otherwise quite perfect, is a panegyric on Randal, son of Godfrey, King of the Hebrides, whose royal residence was Emhain Abhla [Emania of the Apples], in the isle of Múilé (*pron.* Moolé), now Mull.

Randal was descended from Godfrey, or Geoffrey, King of Dublin and of the Hebrides, who is surnamed *Mearanach* in the Annals of Ulster, and who died of the plague in Dublin in 1095. Hence, this poem must have been written before that year, for in it the poet exhorts his hero to lay claim to the throne of Ireland, and tells him that the stone which is on the side of Tara would proclaim him as the lawful sovereign. The allusion here is to the celebrated Lia Fail, or stone of destiny, which was said to utter a sound when the true heir of the crown was inaugurated upon it, but to remain silent at the inauguration of an usurper. It is remarkable that the poet speaks of this stone as being

still in his own time at Tara. But notwithstanding his assertion of Randal's legitimate right to the Irish throne, the prudent poet advises him to remain in the enjoyment of the ease and happiness which surrounded him in his beautiful island.

The language of the poem is a very ancient and pure style of Irish, containing, however, a few words peculiar to the Scottish dialect. For this reason the philological interest of the poem is very great, and that interest is increased by the historical facts of which it is the only record. The fairy palace of Eamhain Abhla, or Sith-Eamhna, for instance, is celebrated in the romantic legends and tales of the Tuatha De Danaan, but its exact situation was never before known. The present poem identifies it with the residence of the Kings of the Hebrides, in Mull, in the twelfth century. "This poem alone," wrote Mr. Curry to me, soon after I had purchased the Book of Fermoy, "is worth the price you gave for the whole book, and I know of no other copy of it." Mr. Hennessy has a remarkably fine copy of this poem.

*Fol.* 28. *a. col.* 1. On the upper margin, in an old hand, is written, *Tadg M<sup>o</sup> Domnuill og. c. c., i. e.* "Tadg Mac Domhnuill Og cecinit." In other words, Tadg was the author of the poem, if his name be rightly decyphered (for the writing is injured and very obscure). The poem begins, *Ɔepp 6 ba6 mǵill mna muman*, "It is a short time since the women of Munster were pledged," i. e. since they were deemed worth having pledges given for them. The initial *Ɔ* is inserted, with a rude attempt at ornamentation, by a modern hand.

This poem is a kind of elegy on the death of Siubhan [or Johanna] daughter of Cormac Mac Carthy; but it gives little information as to her history, or the time when she lived.

- (2). The second stave consists of eight leaves, numbered foll. 29-36. Its contents are as follows:—

*Fol.* 29. *a. col.* 1. In the upper margin is the title of the first tract, *Inicipit cath Crinna*, "Here beginneth the battle of Crinna." This is a remarkably fine copy of this old historical Tale. It is in prose, and begins *baí pí ampa pop hEppenn, i. cormac mac airt mac con ceb chataig.\** Crinna was a place on the borders of Meath and Louth,

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\* "There was a noble king over Erinn, the Hundred Combats."  
viz., Cormac, son of Art, son of Conn of

in the ancient Bregia, not far from Douth on the Boyne, near Drogheda. There the battle was fought between three Ulster princes, brothers, all named Fergus,\* and Cormac mac Art, grandson of Con of the Hundred Fights. Fergus Dubhdedach had usurped the throne, and had, moreover, with his brothers, insulted Cormac at a feast given by him in Bregia. Cormac succeeded in making alliance with Tadg, son of Cian, son of Oillioll Olum, King of Munster, and also with the famous champion Lugaidh Laga. This latter hero had slain Art, Cormac's father, at the battle of Magh Mucruimhe [near Athenry, Co. of Galway], and Cormac demanded of him as an Eric, in reparation, that he should join him on the present occasion, and cut off the heads of the three Ferguses. To this Lugaidh Laga agreed, and in the battle that followed at Crinna, with their united forces, utterly defeated the Ulster princes, and brought their heads to Cormac. By this victory, gained A. D. 254, Cormac became firmly fixed on the throne of Ireland, which he held for twenty-three years.

Another very good copy of this Tale will be found in the Book of Lismore. Keating, in his history of Ireland, has given a summary of it, including most of the legendary and marvellous incidents, which I have not thought it necessary to dwell upon.

Other copies of the Tale are also preserved; but they are very inferior to the copies in the vellum books, the "Book of Fermoy," and the "Book of Lismore." The other copies are on paper, transcribed, no doubt, from ancient copies, but with many mistakes and inaccuracies.

*Fol. 32. a. col. 1.* (line 16). Here begins an ancient prose tale, entitled *ḡrṡben m̃ bap̃eḡ aḡpo r̃ioḡana* ("The Court of the son of Daire down here") beginning, *bui r̃oḡoḡoḡ mop ic aḡeḡ-tuataib̃ Eḡenn an aḡmp̃ioḡ cḡi ḡiḡ Eḡenn* ["There was a great conspiracy among the Athech-tuatha of Erin in the time of three kings of Erin"], the three kings mentioned being "Fiacho Findolaigh (or Fiacha Finnolaidh), King of Ireland; Fiac mac Fidheic-Caich, or Fiac-Caech, King of Munster; and Bres mac Firb, King of Ulster."

This is an account of the insurrection of the people called Athech-tuatha against the Milesian chieftains and nobles in the first century of

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\* But distinguished by the surnames Fergus Dubhdedach [black toothed], Fergus Foltleabar [of the flowing hair], and Fergus Cas-fiaclach [crooked toothed],

who was also called Tene fo Breagha, or "Fire through Breagh," in allusion to his frequent irruptions into Bregia.

the Christian era. It relates to a most difficult and obscure incident in the history of Ireland—an incident which has been most probably greatly disfigured by the partizanship of historians, and of which we have only the account of the ultimately successful party. All revolutions which have failed in their object are not unnaturally liable to similar misrepresentations. The very name *Athech-tuatha* is variously interpreted. Some have sought to identify the people so called with the *Attacotti* mentioned by Ammianus Marcellinus, and by St. Jerome, as a tribe of marauders, who, with the Picts and Scots, caused great disturbance to the Britons, and are said to have appeared also on the continent of Europe. But no mention is made of them until the middle of the fourth century; and in true Celtic pronunciation the name *Athech-tuatha* bears no similarity to *Attacotti*. The word *Tuatha* signifies *people, tribes*, or the territories they inhabited; but *athech* is the word whose etymology and meaning make the difficulty. Keating seems to translate the compound word by *Daon clanna*, the clans who were not free, that is to say, the clans who were under an obligation to contribute by a rent of cattle and food to their chieftains; in opposition to the *Saon clanna*, or free clans who were not under any such rent or tribute. This is also Mr. O'Curry's interpretation, who tells us that the word *athech* signifies nothing more than *Rent-Payers, Rent-paying Tribes or People*.<sup>\*</sup> If this be the true signification, it will follow that in the word *Athech-tuatha* we are not to look for an indication of their genealogical descent, but only a description of their civil condition; they were not *free*; in other words, they were compelled by an external force or moral obligation to pay tribute to their chieftains.

This, however, is not the place for a dissertation on this subject, which very much needs a patient and dispassionate investigation by competent Irish scholars. It must be enough to say here, that there seems no reason to suppose these *Rent-paying tribes* to have been of

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<sup>\*</sup> *People*. O'Curry's Lectures, p. 363. (O'Donovan's *B. of Rights*, p. 174, n. <sup>w</sup>). It is to be regretted that Mr. O'Curry did not give us his opinion on the etymology and origin of the word *Athech* or *Aitheach*; his interpretation of it must therefore rest on his own authority. Lynch [*Camb. Bvers.* p. 65], explains it "*plebeiorum hominum genus*." O'Reilly (*Dict. in voc.*) supposes it to be quasi *patuó*

*tuac*, which he interprets "a plebeian." But *patuó* or *ataó*, signifies a *giant*, and, therefore, Dr. O'Connor explains the words "*gigantea gens*." *Rev. Hib. Scriptt.* vol. i., Proleg. i. p. 74. n. Let it be observed, however, that the word is not *fathach*, or *athach*, but *athech*, which is not necessarily the same thing. See O'Donovan, *Supplem. to O'Reilly's Irish Dict. sub voc.*



a different race from the dominant Milesian nobility of the time. They were dissatisfied with their condition ; they were unable to supply the extravagant demands of their rulers ; they regarded themselves as the victims of an intolerable oppression ; they therefore organized a secret conspiracy to murder the kings, and all the *paop-clanna*, "free clans," or nobles. Their plan was in accordance with the ancient customs of their race. For a year and a half the plot was kept secret, during which time they laid by cattle and other viands, mead, and such strong drinks as were then in use, for a great banquet, to which they invited the kings, above named and their nobles. Fiacha Findolaigh, King of Ireland, was also, it should be mentioned, King of Connaught, so that the three provincial kingdoms, as well as the supreme power, were represented on the occasion. The unsuspecting guests all arrived on the appointed day at the Court of Mac Dareo, in a plain in Breifne, the O'Rourke country, in the present county of Leitrim. For nine days the guests revelled in all the luxuries of the table ; on the ninth, especially, the excellence of the viands, the flavour and admirable quality of the drinks, surpassed every thing that had been till then experienced. All suspicion was lulled ; all was joyousness and noise, and goblets circulated, until at midnight, the royal party—kings, chieftains, nobles and their followers—all lay senseless in the utter helplessness of intoxication. This was the moment so long looked for by their treacherous entertainers. The *Athech-tuatha* arose, and basely murdered their unconscious guests. Not a man was suffered to escape, and the plain in which the *Bruidhen mac Dareó* (or Court of Mac Dareo) stood, was thenceforth justly named *Magh Cro*, or the Plain of Blood.

The insurgents were completely successful ; but their notions were not republican, and they at once placed upon the vacant throne one *Cairpre-cind-chait*, or *Cairpre* of the Cat's head, who had been their principal leader in the massacre.

All the "free tribes," it is said, had been entirely extirpated, with the exception of the queens of the three murdered kings, who by some means escaped. They were each pregnant, and having found refuge in Alba, or Scotland, soon after gave birth to three princes, by whom was afterwards restored the ancient race of the murdered sovereigns.

It is not possible of course to receive all this as authentic history ; but that some such event did take place cannot be doubted. The bards, who were always in the interest of the chieftains and royal races, can-

not be supposed to have gratuitously invented a tale so dishonourable to their race and sovereigns ; and the very inconsistencies of the history, the different order in which the succession of kings, during and after the revolution, is given by different bardic historians and annalists, clearly show that attempts were made to tamper with the truth. Keating gives the succession of supreme kings of Ireland thus :—[the dates are the supposed years of the accession of these sovereigns to the throne] :—

B. C. 12. Crimthann Nia Nair, killed by a fall from his horse.

A. D. 4. Feradach Finn-Fectnach, son of Crimthann Nia Nair.\*

A. D. 24. Fiacha Finn, slain by his successor.

A. D. 28. Fiacha Finnolaidh (son of Feradach Finn-Fechtnach), slain by the Athech-Tuatha.

A. D. 54. Cairbre Cinn Chait, the usurper, king of the Athech-Tuatha.

A. D. 59. Elim, son of Connra.

A. D. 79. Tuathal Techtmar, son of Fiacha Finnolaidh ; escaped in his mother's womb from the slaughter of the nobles.

The "Four Masters" give the order of events and dates as follows :—

B. C. 8. [74]. Crimthann Nia Nair.

A. D. 10 [90]. Cairbre Cinn-Chait.

A. D. 15 [95]. Feradach Finn-fechtnach, son of Crimthann Nia Nair ; died A. D. 36.

A. D. 37 [116]. Fiatach or Fiacha Finn, slain by his successor.

A. D. 40 [119]. Fiacha Finnolaidh, slain by the Athech-Tuatha.

A. D. 57 [126]. Elim Mac Connra, slain by his successor.

A. D. 106 [130]. Tuathal Teachtmar.

O'Flaherty retains the same order of the events, but alters the dates to the years which I have put in brackets.

The account given by Tighernach is as follows :—

A. D. 79. Crimthann Nia Nair : died A. D. 35.

A. D. 85. Feradach Finn-Fechtnach.

A. D. 110. Fiacha Findolaidh, or Findfolaidh.

[A. D. 128. Elim Mac Conrach, or Mac Connra, is mentioned as king of Emania only.]

A. D. 130. Tuathal Teachtmar.

It is curious that Tighernach makes no mention whatsoever of the rebellion of the Athech-Tuatha, and their Cat-headed king. Fiacha Finn-

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\* *Nia-Nair*, or *Niadh-Nair*, "hero of Nar," his wife's name.

olaidh is said to have been slain in his palace of Tara, or as others say, in Magh Bolg, by Elim Mac Conrach, king of Ulster, who was himself killed in the battle that followed, by Tuathal Techtmair, in vengeance for the death of his father.\*

It will be seen that these accounts, each given by high authorities, are not only widely discrepant, but also utterly inconsistent.

This tale of the slaughter of the nobles is enumerated among the curious list† of ancient tales published by Mr. O'Curry from the "Book of Leinster," under the title of *Ar̃g̃ain Cairpre Cinn C̃ait* *pop rap̃ clannaib h̃Epenn*, "Slaughter of the free clans of Erin by Cairpre Cinn-chait." There is a copy of it in the Trin. Coll. MS. H. 3. 17, and another which Mr. O'Curry calls "a detailed, but not very copious account," in the MS. H. 3. 18. (*Lectures*, p. 264.)

*Fol. 33. a. col. 1.* (Five lines from bottom) is a tale with this title—*Oñ uap̃oib̃e in c̃ep̃ pop̃ ult̃aib̃ r̃ó r̃ip̃*, "This was how the debility came on the Ultonians," beginning *C̃ib̃ uap̃aib̃e añ c̃ep̃ pop̃ ult̃aib̃?* .*nñ.*, "Whence [proceeded] the debility that was on the Ultonians? not difficult to tell."

The story is this: Crunnchu, son of Agnoman, was a rich farmer‡ of Ulster, whose wife had died. Not long afterwards, as he was sitting in his house alone, a strange woman, well clad, and of good appearance, entered, and seated herself in a chair by the fire. She remained so until the evening without uttering a word, when she arose, took down a kneading trough, went to a chest, as if she was thoroughly at home, took out some meal, kneaded it, baked an excellent cake, and laid it on the table for the family. At night Crunnchu, perceiving her excellent qualities, proposed to her to become his wife; to this she consented,

\* *Father*. See Tighernach, *Rer. Hibern. Scriptt.* tom. ii. p. 29. An instance of the confusion which exists in the history of these events is furnished by Mr. O'Curry. In one place (*Lectures*, p. 263) he tells us that Fiacha Finnolaidh was slain by the insurgents at Magh Cro; in the very next page (p. 264) he says, that Fiacha succeeded to the throne after the death of Cairpre Cinn Chait, but was afterwards slain by a second body of rebels at Magh Bolg. For both statements he could have

cited high authority; but it is curious that he does not seem to have perceived their discrepancy.

† *List*. Another list of these tales is given in the MS. H. 3. 17. in Trin. Coll. Dublin. See O'Donovan's Catalogue.

‡ *Farmer*. The word so translated is *ait̃each* in the original; the very same word which occurs in the disputed compound *Ait̃each tuac̃a*, "the farmer or tribute-paying tribes," of which we have already spoken.

and they lived together in great happiness and prosperity, until she became pregnant.

At this time the great annual fair of the Ultonians was proclaimed, and Crunnchu pressed his wife to accompany him thither. This, however, she refused on the ground of her approaching accouchement; so Crunnchu went alone. The sports consisted of sham fights, wrestling, spear-throwing, horse or chariot racing, and other athletic games. In the race, the horses or chariots of the King of Ulster (the celebrated Conchobhair Mac Nessa\*), carried off the palm from all competitors. The bards and flatterers of the Court extolled the royal horses to the skies; they were the swiftest in the world—nothing could compete with them. In the excitement of the moment, Crunnchu publicly denied this statement, and declared that his own wife could excel in fleetness the royal steeds. He was immediately seized, and detained in custody until his words could be put to the proof. Messengers were sent for his wife; she urged her condition and the near approach of the pains of childbirth; but no excuse, no entreaty, was suffered to prevail; she was carried by the messengers to the race course, and forced to run against the king's fleet horses. To the surprise of all, she outran the horses, and reached the goal before them; but in the very moment of her triumph she fell in the pains of labour. Her agonies were increased by the cruel circumstances which had prematurely caused them; but she brought forth twins—a son and a daughter. In the irritation of the moment she cursed the Ultonians, and prayed that they might be periodically seized with pains and debility equal to that which they had compelled her to undergo. And this was the *Ces* [debility or suffering], or as it was also called, *Ces naoidhean* [infant or childbirth suffering†], of the Ultonians.

A tale called *Tochmarc mná Cpuinn*, "Courtship of the wife of Crunn," or Crunnchu, is mentioned in the ancient list‡ of Tales, published by Mr. O'Curry, from the Book of Leinster (*Lectures*, p. 586). The

\* *Conchobhair Mac Nessa*. O'Flaherty dates the beginning of his reign B. C. 13, and his death, A. D. 47.

† *Childbirth suffering*. It is added that this plague continued to afflict the Ultonians for nine generations. The Book of Lecan says during the reign of nine kings, to the reign of Mal Mac Rocraidhe, A. D.

180. But there were but seven reigns from Conchobhar Mac Nessa to Mal, inclusive. See the list given O'Connor, *Stowe Catalogue*, pp. 101, 102.

‡ *List*. It is also in the corresponding list in Trin. Coll. MS. H. 3. 17, under the title of *Tochmarc mná Cruinn me Agno-main*. O'Donovan's Catalogue, p. 819.

story is also given in the *Dinnseanchus*, where Crunnchu's wife is named *Macha*, and she is mentioned as one of three ladies so called, from whom Ard-Macha, or Armagh, may have had its name.\*

Mr. O'Curry states (*ibid.* note), that the whole of this tale is preserved in the Harleian MS. 5280, in the British Museum.

*Fol. 33. b. col. 2.* On the upper margin we have *Cinaeth .h. apta-gain .cc.* "Cinaeth O'Hartigan cecinit." This poet, called by Tighernach the chief poet of Leth Chuinn (the northern half of Ireland), died A. D. 975. The poem here attributed to him begins *Doluib aillill ip in calluib i culbreab*, "Ailill went into the wood in Cul-breadh." The object of the poem is to describe the manner of death, and places of interment of the seven sons of Aedh Slaine, King of Ireland, A. D. 595 to 600.

Several good copies of this poem exist in the Academy's collection, and in that of Trinity College. The present copy is one of the best of them.

*Fol. 33. b. col. 2.* (eight lines from bottom). A poem headed *Fothad na canoine .cc.*, "Fothadh na Canoine [of the Canon] cecinit," beginning *Cepte cech píg co péill, bo clannuib neill naip*, "The right of every king clearly, of the children of noble Niall;" the next lines add, "except three, who owe no submission so long as they are in power, the Abbat of great Armagh, the King of Caisil of the clerics, and the King of Tara."

This poem was addressed to Aedh Oirníghe, when he became king of Ireland in 793, by Fothad of the Canon, so called because he gave a decision, which was regarded as a law or Canon, exempting the clergy from military service. (See O'Curry, *Lect.*, pp. 363, 364; Four M. 799, and O'Donovan's note \*, p. 408). Fothad was tutor, as well as poet, to King Aedh Oirníghe, and in the present poem gives that sovereign advice as to his conduct in the management of his kingdom.

There is a damaged copy of this poem in the Book of Leinster; and other copies, more or less perfect, in the Academy, and in Trinity College. The present is a very good copy, and quite perfect.

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\* *Name.* Book of Lecan, fol. 266. by Dr. Reeves in his "Ancient Churches of b. b. [pagination of lower margin]. The Armagh," p. 41, sq. See also Dr. S. Ferguson's agreeable volume, "Lays of the original, with a translation, and a curious Western Gael," pp. 23 and 233.

On the upper margin of fol. 34. b. col. 1. a modern reader of the volume has written his name thus:—"Uill. ua heagra," "William O'hEagra, 1805." The O'hEagra are called by O'Dugan\* "kings" of Luighne, the present barony of Leyny, in the county of Sligo. The name is now O'Hara.

*Fol. 34. b. col. 2.* A tract headed *mbapda Mochuda ap Raithin*, "Banishment of Mochuda out of Raithin." It begins *Mochutta mac pmaill do ciapaigi Luacpa a cenel*, "Mochuda, son of Finall, of Ciariaghe Luachra [now Kerry] was his family."

This is a curious and valuable account of the banishment of St. Mochuda† from Raithin, now Rahan, near Tullamore, King's County, and his settlement at Lismore, where he founded a celebrated school and episcopal see in the seventh century. The banishment of this holy man from his original seat at Raithin seems to have been due to the jealousy of the neighbouring clergy, and is said to have been owing partly to his being a native of Munster. The names of all the clergy who took part in this proceeding are given (a singularly curious list),—and the conduct of the joint kings of Ireland, Diarmait and Blathmac, is severely censured.

This tract ends fol. 36. b. col. 2. imperfectly, the next leaf (fol. 37) of the MS. being lost.

(3). The third stave consists of six leaves; the first leaf is numbered 38, showing that the loss of fol. 37 has taken place since the numbering of the leaves in black ink, which has been already spoken of.

*Fol. 38. a.* begins imperfectly. This leaf has been greatly damaged and stained. It contains the life of St. George, of which the Academy possesses a very fine copy in the *Leabhar breac*.

The present copy ends fol. 42. b. col. 2.

*Fol. 42 b. col. 2* (eight lines from bottom), is a short legend, entitled,

\* *O'Dugan*. See *Topogr. poems transl.* by O'Donovan, p. 59.

† *St. Mochuda*. He is also called St. Carthach. A beautiful woodcut of the round window of the Church of Raithin (still nearly perfect) may be seen in Dr. Petrie's *Essay on the Round Towers*.

Dr. Reeves is of opinion that the expulsion from Raithin had some connexion with the Paschal controversy. Tighernach records it at 636 in these words: "*Effugatio Cairthaigh a Raithin in diebus Paschæ*;" and it is remarkable that St. Cummin's paschal letter was written in 634.

Scel paltach na muice annro ríor, "The story of the pigs' Psalter down here;" it begins *Éppuc ampaí bo hí cluain mc noir*, "There was a noble bishop at Cluain-mic-nois." The name of this bishop was Coenchomrach; see *Mart. of Donegal*, July 21 (p. 199). He died 898 (Four M.) which was really 901. The present copy of the legend is damaged, but other copies exist in the Academy's collection. The original scribe seems to have written as far as line 9, col. 2. fol. 43. a., and to have left the tract unfinished, but it was afterwards taken up where he had left off, and completed by another hand, on the next page. This continuation begins line 10, fol. 43. a. col. 2., under which a line is drawn in modern ink. The portion of the column thus for a time left blank is now occupied by the following curious note by the Scribe of the life of St. George, already noticed:—

Ḃpanb lairp in mbéctuib ro pam  
reoirpí o uilliam offceadh, do dabit  
mac muirpí mhic ísláin do roictí,  
í do biab bliabna in cizepna an  
can do íoribab anro hí .i. mile bli-  
abán í ceitpí .c. bliabán í íecht  
mbliabna beg í ba íóit; í in bapa  
la íóit do mi nouemb. do cpiónui-  
geó anro hí, í a íaíctapíur do bí  
ípuan mcan ím í a caníep do bí  
mte ípíai; .a. do bíó leictí dom-  
nach in bliabán ím, í a 15 do bíó  
nuafmíur oip, í íre aipb íennac do-  
cizepíab íanuaip ím do lo .i. míp-  
cúip, í 6 laeta ap íon in concup.

A prayer along with this life of St. George, from William O'Hiccedha [O'Hickey], for David, son of Muiris, son of John Roitsi [Roche], and the year of the Lord when this was written here was a thousand years and four hundred years, and seventeen years, and two score [1457]; and it was finished here the twenty-second day of the month of November; and the Sun was in Sagittarius at that time, and the Moon was in Cancer; A was the Dominical Letter, and 15 was the Golden Number, and the planet that dominated at that hour of the day was Mercury, and 6 days on account of the concurrent.

The year here designated, whose Sunday letter was A, and golden number 15, was 1457-8; that is, from 1 January to 24 March, was called 1457, according to the old style reckoning; and from 25 March to the end of the year was 1458. It is not worth stopping to explain the astrological characteristics.

This note is followed by four lines of consonant and *Coll* Ogham, in which the two modes of writing are mixed up together in a way which renders it very difficult to read them; and the difficulty is greatly increased by the injury sustained by the lower corner of the MS., which renders one-third of each line illegible.





fame having reached the ears of the lady Treblainn, she contrived to convey to him a hint, that it would not be displeasing to her, if he would ask her in marriage from her foster-father. In this there was nothing, perhaps, absolutely improper—at least for a young lady brought up at an Irish Court in the first century. But whether she exceeded the rules of decorum or not I do not pretend to say, when she went a step further, and gave her lover to understand that, if her foster-father refused his consent, she was quite prepared to take the law into her own hands, and elope with him. Froech, at least, saw no impropriety in this declaration of her independence. His vanity was flattered, and he at once communicated with King Cairbre on the subject. As the lady had foreseen, however, his suit was refused, and in accordance with her promise, she managed to elude the vigilance of her guardians, and eloped with her beloved, who soon after joyfully made her his wife.

Like all tales relating to the Tuatha De Danaann, this story is full of curious necromantic and magical narratives, some of which are perhaps worthy of preservation.

In the list of ancient tales published by Mr. O'Curry from the Book of Leinster is a legend, called *Tain bo Fraech*, "the Cowspoil of Fraech," which, notwithstanding the difference of title, Mr. O'Curry thought was the same as that now before us. *Lectures*, p. 585, n. (115). Mr. Hennessy thinks it a different tale, although the hero was the same.

*Fol. 51. a. col. 1.* A tale beginning *búí coirpre crom mac pe-pabairg mic lugach mic balláin mic bpeirail mic maine móir, a quo .l. maine Connacht.* "Coirpre Crom\* was the son of Feradach, son of Lugaidh, son of Dallan, son of Bresal, son of Maine móir, a quo Hy Maine in Connacht, &c."

This is a short legend giving an account of how the iniquitous Cairbre Crom, King of Hy Maine, in Connaught, was murdered and his head cut off; and how he was afterwards restored to life by the miracles of St. Ciaran of Clonmacnois, who replaced his head, but in such a manner that it remained from that time forward somewhat stooped, a circumstance from which Cairbre received the name of *Crom*, or *the Stooped*.

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\* *Cairpre Crom.* See the genealogical Customs of Hy Maine." table in Dr. O'Donovan's "Tribes and

This story is interesting in consequence of the topographical information it contains. Seventeen townlands are enumerated which the grateful king, on the restoration of his head, conferred upon St. Ciaran and his church for ever.\* See Proceedings of the Kilkenny Archæological Society, New Ser. vol. i. p. 453.

The present is a very excellent copy of this legend.

*Fol.* 51. *b.* *col.* 1. (line 14), a tract beginning *Riġ uapal oipmib-neac oipeċċa bo ġaġ plaiteinnur poola pect naill .i. conb .c. cathaċ mac peiċlimiġ peċtmar*, "Once upon a time a noble, venerable, famous king assumed the sovereignty of Fodla [i. e. Ireland], viz., Conn of the Hundred Fights, son of Fedhlimigh Reichtmar." This is a full account of the exploits, reign, and manner of death, of the celebrated Conn of the Hundred Battles, called by O'Flaherty,† Quintus Centimachus. He was treacherously slain by his kinsmen near Tara, on Tuesday, 20 October, A. D. 212, according to O'Flaherty's computation. The history is continued after the death of Conn, until the accession of his son Art-aonfir, or the solitary (so called because he had murdered all his brothers), who was slain at the battle of Magh-Mucruimhe, near Athenry,‡ in the county of Galway, A. D. 250, by his successor and nephew, Lugaidh. The revolutionary times§ that followed are passed over briefly until Cormac, son of Art, the commencement of whose reign is dated by O'Flaherty from the battle of Crinna, A. D. 254; his glories|| and

\* *For Ever.* O'Donovan, *ubi supra*, p. 15. 81.

† *O'Flaherty*, *Ogyg.* p. 144, 313.

‡ *Athenry.* O'Flaherty, *Ogyg.* p. 327.

§ *Tymes.* The chronology, as well as the succession of so called kings, is very confused in this part of Irish history. The following is O'Flaherty's arrangement of the events:—

Art Aonfir, King of Ireland, slain at the battle of Magh Mucruimhe by his successor, A. D. 220.

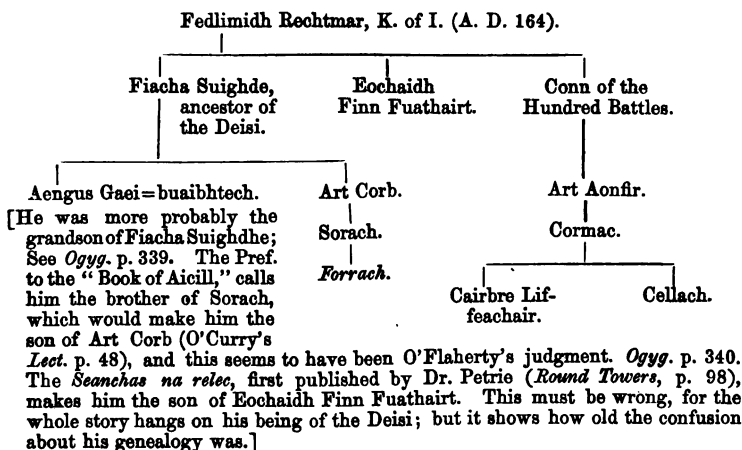
Lugaidh Laga or Mac Con. In 237, his followers appear to have given him the title of king, which he disputed with Art. After the battle of Cenn-febrath (dated by O'Flaherty, 237), he fled beyond sea. In 250 he

became undisputed king, having slain his rival and uncle, Art; but in 253 he was expelled by Cormac, son of Art, and took refuge in Munster. Cormac, however, was himself also driven into Connaught, by Fergus Dubhdedach [of the Black Tooth], who seized the kingdom, but was soon after slain by Cormac at the battle of Crinna, A. D. 254. From this event O'Flaherty dates the beginning of Cormac's reign, although Lugaidh Laga was allowed to retain the name and pomp of king to 267 or 268, when he was murdered at the instigation of Cormac, by the Druid, Ferchis mac Comain, *Ogygia*, p. 151.

|| *Glories.* See O'Flaherty's panegyric, *Ogyg.* p. 336.

successful government are then described, until the story comes to the following romantic event which lost him the crown :—At the south side of Tara dwelt the family of Fiacha Suighdhe, brother of Conn of the Hundred Battles, and consequently Cormac's grand-uncle. These people were called Deisi, i. e. Right-hand, or Southern people, from their position in reference to Tara ; and subsequently Deisi Temrach, or Deisi of Tara, to distinguish them from the Deisi of the county of Waterford. The barony of Deece, in the county of Meath, still preserves their name. Some time before, Cormac had sent out his son Cellach in command of a party of warriors to assert his right to the Boromean tribute, or annual tax of cows, which had been imposed upon the men of Leinster about 150 years before by the King Tuathal Teachtmair. Cellach returned with the cows ; but, as an insult to the Leinster men, he had brutally carried off 150 maidens. Amongst these was one named *Forrach*, who did not belong to the Leinster families liable to the cow tribute, but was of the neighbouring race of the Deisi, the allied tribe descended from Fiacha Suighdhe. In fact, Cellach had carried off, and reduced to slavery, his own cousin.\* When this became known to her uncle, or grand-uncle, Aengus Gaei-buaibhtech, he undertook to avenge her. He had announced himself as the general avenger of all insults offered to his tribe, and for the better discharge of this duty carried with him a cele-

\* *Cousin*.—The following Table will help the reader to understand this relationship :—



brated javelin, called *Gaei-buaibhtech*, or poisonous dart. He immediately went to Tara, and found his kinswoman at a well called *Nemnach*, near Tara, engaged with the other captives in carrying water to the royal residence. Without delay he led her to his own house, and having put her in safety, returned to Tara; there he sought the presence of the king, behind whose chair stood the young prince *Cellach*. *Aengus*, after some words of angry altercation, struck *Cellach* with his formidable spear, and slew him in his father's presence. On withdrawing the spear, the blade touched King *Cormac's* eye, and blinded him for ever; the other end of the spear-handle at the same time struck *Setna*, the king's house steward, in the heart, and killed him on the spot. In the confusion *Aengus* escaped, and safely reached his home.

It was then the law that personal blemishes, such as the loss of a limb or an eye, incapacitated the sovereign from the active government of the kingdom; *Cormac* therefore left Tara, and retired to *Aicill*, or *Acaill*, now the hill of *Skreen*, where he had a residence. He resigned his crown to his son *Cairbre Liffeacair*, although for nearly a year *Eochaidh Gonnat*, grandson of *Fergus Black Tooth*, took advantage of the confusion, and usurped the throne; two years afterwards *Cormac* was accidentally choked by the bone of a salmon which stuck in his throat.

At *Acaill*, *Cormac* is said to have compiled the curious book of *Brehon Laws*, called the "*Book of Acaill*," of which two copies now exist in the Library of Trinity College, Dublin, and one,\* a much more valuable and perfect MS., in the *Stowe* collection, now in the possession of the Earl of *Ashburnham*. In the Preface to this work is an account of the loss of *Cormac's* eye, and the deaths of his son and steward, essentially the same as that given in the tract before us, although differing in many of the details. *Mr. O'Curry* has published an extract from this Preface, from the Trinity College MS., E. 3. 5 (*Lectures*, p. 43; and *Append.* xxvii. p. 511).

The "*Action*" taken by King *Cormac*, to recover damages from the *Deisi* for the loss of his eye, and for the double murder of his son and steward, is extremely interesting, as illustrating ancient criminal proceedings under the *Brehon Law*; and these proceedings are much more clearly described in the tract before us than in the Preface to the *Book of Aicill*. *Cormac* first sent his *Brehon*, *Fithal*, to demand reparation from

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\* One. See Dr. O'Connor's *Stowe Catalogue*, vol. i. p. 282 (No. xxxvii.)

Aengus and his tribe, and to dictate the terms that would be accepted. These were referred to an assembly which, in due time, met on the hill of Uisnech; the terms of reparation were insisted upon by Daire, Cormac's youngest son, who represented his father on the occasion, and were the following:—1. That the Deisi should no longer hold their territory in the neighbourhood of Tara of free patrimony, but by service. 2. That they should own themselves the vassals\* and tributaries of Cormac and his descendants for ever.

These terms were indignantly rejected by the Deisi, whose ancestor, Fiacha Suighde, was the elder brother of Cormac's grandfather Conn of the Hundred Battles: the result was a series of wars, and a lasting feud, which ended in the expulsion of the Deisi from Meath, and their wandering in different parts of Leinster and Munster for many years, until they settled at length, in the fifth century, in the present county of Waterford, in a territory where the two baronies of Decies without Drum, and Decies within Drum, still bear testimony to their emigration.

But these subsequent adventures of the Deisi† are not included in the present tract, which ends abruptly, and perhaps imperfectly, on fol. 55. b. col. 2.

There is no other copy known of this important historical tale, which is well worthy of publication.

This tract, although written in prose, contains, like all such bardic tales, some poems inserted into the narrative. The following are the initial lines of these poems:—

bponan pola peir tpoġam (5 stanzas). Fol. 51. b. col. 2.

Fuil ċuinb do ċuavġ poċalmam (11 stanzas). Fol. 52. b. col. 2.

Ţri pludibġ ġac en bliaban (9 stanzas). Fol. 53. a. col. 1.

Ţiġib amna imcolam ċuinb (9 stanzas). *Ibid.* col. 2.

\* *Vassals*. The legal steps by which the free tribes were to be reduced to the state of tributaries and vassals are minutely described, and are extremely important as illustrating the Brehon Laws, and the condition of civilization at the time when the Book of Aicill was compiled.

† *Deisi*. In the Trinity College MS. H. 2. 15. p. 67. a. col. 1. (ten lines from

bottom), is a tract "On the blinding of Cormac mac Airt, and the expulsion of the Deisi from Meath." In H. 3. 17. col. 720. is also an account of the blinding of Cormac; and col. 723, line 27 of the same MS., is an account of the Gaibuaibhtech, or poisonous dart with which Aengus inflicted the wound.

Rí mac fearlaimhig ampa conn (2 stanzas). Fol. 53. b. col. 1.  
 Cpí mic a cunn rocuála (7 stanzas). *Ibid.* col. 2.

*Fol. 56. a.* This leaf contains a long poem of fifty-eight stanzas, written across the full page, and not in columns; it occupies the whole of this, and nearly the next page. The poem is anonymous, composed in praise of David Mac Muiris Roche, and begins, *Oleazar cunbpaó do éomall*, "A covenant must be fulfilled." It gives a curious account of various border battles, forays, and plunderings by the Lord of Fermoy, whose hospitality and other virtues the poet celebrates. Mr. O'Curry told me that he had never seen another copy of this poem.

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(VI.) The sixth stave contains six leaves numbered in continuation, and in the same hand as the foregoing, from fol. 57-62. The double columns are here continued.

*Fol. 57. a. col. 1.* A short legend, beginning, *Apoile buime cpaigh boct*, "A certain miserable poor man." This is a story of a miserably poor man who came one day to beg for alms from King David. David had nothing to give, and the poor man asked him to give him at least a blessing in his bosom; David did so, and the beggar wrapping his cloak closely round the place where David had pronounced the words of blessing, hastened home; there he cast his cloak into a well, which immediately became full of great fish. The poor man sold the fish, and soon became immensely rich, &c., &c.

*Ibid.* (line 19). A legend beginning, *Ceipre hairibí an domain .i. toip, í tair, cep, í tuairigh*, "The four cardinal points of the world, viz., East and West, North and South." This is an account of the persons (*four*, in accordance with the points of the compass), whom God willed to live through and survive the Deluge, in order that the history of the world after that great destruction of all monuments might be preserved. The margin is injured by damp; but enough remains legible to see that one of these was Fintan, son of Lamech, to whom it was committed to preserve the history of the Western world, viz., Spain, Ireland, and the countries of the Gaedhil. He is fabled to have lived in the South West of Kerry, to the middle of the sixth century. Another was Firen, son of Sistén, son of Japhet, son of Noah, who was appointed to preserve the history of the North, from Mount Rífa to the

Mur Torrian, or Tyrrhene Sea. Fors, son of Electra, son of Seth, son of Adam, was to preserve the history of the East; and Annoid, son of Cato,\* . . . . . son of Noah, was responsible for the history of the South.

*Fol. 57. a. col. 2.* A tract beginning *Da mac ampa la .bb.*, "Two celebrated sons had David." The margin is greatly injured, and not easily read. This seems to be some worthless legend of David and his son Solomon.

*Ibid.* (line 18). The Life and Martyrdom of St. Juliana, beginning *Do bī apōile uppaṅṅī*. Her martyrdom is commemorated in the Irish Calendars of Aengus and Maelduire O'Gormain, as well as in the Roman Martyrology, at Feb. 16.

The Life of St. Juliana ends fol. 58. a. col. 1. line 33.

*Fol. 58. a. col. 1.* (line 34). Begins a tract with the following title: *Tuapurebail lubáir pcairioṭ*, "The account of Judas Iscariot." This is one of the innumerable legends connected with the voyages of St. Brendan. The beginning of the tract is injured.

*Fol. 58. b. col. 1.* The beginning of this tract is injured. It is a legend of the wanderings of two of St. Columcille's priests or monks, who, on their return to Hy from Ireland, were driven by adverse winds into the northern seas, where they saw strange men, and great wonders. The details may not be altogether worthless, as it is possible that there may be a substratum of truth.† On the upper margin, a modern and bad hand has written, *meapugab clepeach columcille*, "Wanderings of Columcille's clerks." This tract begins *O éainic depeaz riḡe ḡ plaiteṁnup domnaill mc aeḃa, mc aumpech*. Ends fol. 59. b. col. 1.

*Fol. 59. b. col. 1.* This tract is headed *beatha baippe Corcaíde aṅro rīr*, "The Life of Barre of Cork, down here." It begins *Mobairpe bā. do chonnactaib do iapcineol*, &c., "Mobairre was of the Connachtmen by family." Ends fol. 60. col. 1. There appears now a considerable defect between fol. 59 and 60, which had taken place before the folios were numbered, and is not noticed in the count; four pages at least must be missing. Some paper copies of this life are extant.

\* Some words in the MS. are here illegible.

† *Truth.* In the Trinity College MS. H. 2. 16 [col. 707 al. 711, line 29] is a

tract entitled *Eaḃṣra Clepech Columcille*, "The Adventures of Columcille's clerks."

*Fol. 60. a. col. 1.* The title is written in a bad modern hand, *beata molaḡa*, "Life of St. Molaga." The tract begins *Molaḡa bī. bpepaib muiḡi pene a cenel, .i. de uib curcpaib*, &c., "Now Molaga, his race was of the men of Magh Fene, i. e. of the Hy Cus-graighe." St. Molaga was the founder of the Church and Monastery of Tech Molaga, now Timoleague,\* county of Cork, and of many other churches in Ireland. The present tract is extremely valuable for its topography and local allusions. The tract ends abruptly, as if the scribe had never quite finished it; but there is nothing lost. Ends fol. 61. b. col. 1.

*Fol. 61. b. col. 1.* This tract is headed *Ḑacpra Cormaic mē Airt*, "Adventures of Cormac Mac Airt." It is one of the many fairy tales and romantic stories of which that celebrated hero has been made the subject. It begins *Ḑeccup do bī Cormac hui Cuinn a liatruim*, &c., "Once upon a time Cormac, grandson of Conn, was at Liatruim, i. e. Tara." This story has been published, with a translation, by the Ossianic Society,† along with the tract called "Pursuit after Diarmuid O'Duibhne and Graine, daughter of Cormac Mac Airt;" edited by Mr. Standish H. O'Grady. It is to be regretted, however, that the Society should have selected so bad a copy of this tale for their text; they had not of course, at that time, access to the excellent and ancient copy now before us; but in the "Book of Ballymote," in the Library of this Academy, there is a copy much fuller and better than that which they have published.

*Fol. 62. b. col. 1.* A legend entitled *Ḑcro ant aḑḑap panabap domnach crom dubh*, "This is the reason why Crom Dubh Sunday was so called," beginning *Laḡ . . . . . pobe cambeach naem anolen popa [cpe]* . . . . "One day that Saint Cainnech was in the island of Roscrea," he saw a great legion of demons flying over him in the air. One of them came down to the island, and Cainnech asked him where the devils were going. He replied that a good friend of theirs, named Crom-dubh, had died that day, and they were going to take possession of his soul. 'Go,' said the saint, 'but I charge you to return to me here on your way back, and tell me how you have fared.' The demon after some time returned, but limping on one leg

\* He is better known as the founder of Ath-cross-Molaga (now Aghacross, n. of Fermoy), and Temple-Molaga.

† *Society*. Transact. vol. iii. (1855), p. 212.

‡ The MS. is here illegible.



and groaning with pain. 'Speak,' said the saint; 'what has happened to you?' 'My Lord,' said the demon, 'we seized upon Crom-dubh, certain that our claim to him was good, but suddenly St. Patrick, with a host of saints and angels, appeared, who assailed us with fiery darts, one of which struck me in the leg, and has left me lame for ever. It seems that Crom-dubh's charities and good works were more than a balance for his sins; so the saints took possession of his soul, and put us to flight.'"

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(VII.) The seventh stave contains now ten leaves, foll. 63-72; numbered as before; written in double columns.

*Fol. 63. a. col. 1.* A tract beginning Ochcepin ugurc ba harpón an domain anó po gceinip Cnipc, &c., "Octavianus Augustus was emperor of the world when Christ was born, &c." This is a history of the birth, life, and death of our Lord, with the succession and acts of the Roman emperors, to the destruction of Jerusalem under Titus. The lower margins are much injured; on the upper margin of fol. 63. a. col. 2. is some writing in a hand of the sixteenth century, now nearly illegible. On the left-hand margin of fol. 64. a. is scribbled the name "uill na heagpa, 1805," i. e. William O'Hara, and on the lower margins of fol. 70. a. and b. is the same name without the date. On the upper margin of fol. 72. a. is written "Emanuel," but not in the hand of the original scribe.

This tract ends fol. 72. a. col. 1. line 10.

*Fol. 72, a. col. 1. (line 11).* A tract beginning Cpoile oglach oo bí in abbaine drumanaiġ, "A certain youth was in the abbey of Drumanach," now Drimnagh, county of Dublin. This is a foolish story. The youth, at Easter time, with a sword in his hand, lay down on the side of the hill upon which the abbey was built, and there fell asleep; when he awoke he found himself transformed into a comely maiden.

*Fol. 72. b. col. 1.* A tract beginning 'Oa bpon placha nime, "The two sorrowful ones of the kingdom of heaven," viz., Enoch and Elias. This is a tale of which we have other copies. There is one, slightly defective at the beginning, in the "Leabhar na hUidhri."

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(VIII.) The eighth stave contains four leaves only. It is evidently very defective. The first page is marked 73, in a modern hand; the remaining leaves are numbered in red pencil, in Mr. O'Curry's hand, 74, 75, 76; but there are traces of the older pagination which seems to have been 79, 80, 81, and 82. This Mr. O'Curry found to be wrong, and altered it accordingly.

*Fol. 73. a. col. 1*, to *col. 2. line 10*, seems to be the conclusion of the tract on Enoch and Elias. See *fol. 72. b.*

*Fol. 73. a. col. 2. from line 11 to the end* is in a different hand. It is a collection of extracts translated into Irish from St. Ambrose. It begins, *ḃpíathpa annpo o Ambpópup*, "These are the words of Ambrose."

*Fol. 73. b.* is blank.

*Fol. 74. a.* The remainder of this stave is written across the pages at full length, and not in double columns.

On this page begins a poem of which the Academy possesses a complete copy in the O'Gara MS. From this it appears that the author was Donnchadh Mór O'Daly,\* abbat of Boyle, in the first half of the thirteenth century. The subject of the poem is religious; it consisted originally of seventy-one stanzas (284 lines), as appears from the O'Gara MS., but there now remain in the present copy only thirty-one stanzas, owing to a loss of several leaves between *fol. 74* and *75*. The poem begins—

Ḃabum bechmaḃ ap nbana  
Ḃo Ḃia map ap ḃnḡmala.

"Let us give tithe of our poems  
To God, as it is meet."

Ends imperfect; *fol. 74. b.*

*Fol. 75. a.* A poem on the Signs of the Day of Judgment, by the same author.† It wants nine stanzas at the beginning, as appears

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\* *O'Daly*. See O'Reilly, "Transact. Ibero-Celtic Soc.," p. lxxxviii.

† *Author*. See O'Reilly, *ibid.* p. xc. no. 17.

from the O'Gara MS. ; but twenty-six stanzas remain, ending on the present page, ninth line from bottom. This poem began

Ḑarb eirge iḑna an bpaṑa

"Fierce the uprising of the Signs of the Judgment."

*Ibid.* Line 8 from bottom. A poem in praise of the B. V. Mary, beginning,

A ḡuipe, a mataip ap naṑap  
po ṑataiḡ ḡaḑ boḑup,

"O Mary, O Mother of our Father,  
Who hast appeased all grief."

This poem is anonymous; no other copy of it is known. It is of considerable length, and ends fol. 76. b. line 10. Several words in the last few lines are rubbed and illegible.

Fol. 76. b. line 11. A poem headed Mianna Copmaic mic Airt, "The Desires of Cormac Mac Airt." It begins—

Mian Copmaic tigi tampa, oḡlaḑ clait pe tigeḡna,

"The desire of Cormac of the house of Tara, a soldier mild towards his Lord."

The poem consists of twelve stanzas, and is here anonymous; but O'Reilly\* attributes it to Flaithri, son of Cormac's brehon Fithil, which is ridiculous. Copies of it are common, but this is an old and valuable one.

*Ibid.* line 12 from bottom. A poem of eleven stanzas, headed, Ḑepoib iapla boḑum na puata beḡa poḡip, "Earl Gerald that composed the little hateful things down here." This was Gerald, fourth Earl of Desmond, who succeeded his half-brother in 1349. He died, or was murdered, 1397.†

The poem, which is anonymous, begins—

Fuach lem puacha mic mic Cunn,

"Hateful to me what was hated by the son of Conn's son."

It is very much rubbed, and difficult to read.

\* O'Reilly. *Ibid.* p. xxiv.

† He was celebrated for his learning, and was surnamed the Poet. Lodge,

*Peerage*, vol. i., p. 65. The Four Masters call him *Geroid an dana*, "Gerald of the poems." (A. D. 1583, p. 1796.)

(IX.) The ninth stave contains four leaves. The pagination has been altered as before, by Mr. O'Curry, who has marked the leaves in black pencil in the upper margin, changing to 77, 78, 79, 80, what were before 74 [an attempt seems to have been made to erase this number, and it is evidently not in the same hand as the other old pagination] 74, [repeated in the old hand], 75, 76. We shall here follow Mr. O'Curry's pagination. This stave is written in double columns, as before.

*Fol. 77. a. col. 1.* A poem beginning *O mnab ainmnigter Eri*, "From women Eri is named," alluding to Fodla, Banba, and Eri, the wives of the Tuatha De Danann Kings, whose names are frequently given by the bards to Ireland. The poem ends on the following page, col. 1, line 14. It is in many places illegible; but it seems to be a panegyric on the daughter of O'Brien, who was married to David,\* son of Morris Roche.

*Fol. 77. b. col. 1. line 15.* A poem headed *Eogan mac conchobair hı balaige .cc.*, "Eogan, son of Conchobhair O'Dalaighe, cecinit." This poet, Eoghan, or Owen, son of Connor O'Daly, is not mentioned by O'Reilly, or elsewhere, as far as I can find. The present poem is a panegyric on the same wife of David, son of Muiris Roche, to whom the preceding relates; but it gives us the additional information that her name was *Mór*, and that she was the daughter of Mathgamhain (or Mahon) O'Brien, of the county of Clara. The poem begins—

*Nı pđ hınbıe ıf meapta mđp,*

"Not for her wealth [only] is Mór to be estimated;"

so that she was probably a great heiress in her day. The poem ends fol. 78. a. col. 1.

*Fol. 78. a. col. 1. line 7 from bottom,* a poem with the heading *Cepball mac conchobair ı balaige .cc.*, "Cearbhall, son of Conchobhair O'Dalaighe, cecinit." This poet must have been the brother of the preceding; but I can find no account of him. The poem is an

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\* *David.* See above, fol. 56. a.

elegy on the death of the above-mentioned Mór, daughter of Mahon O'Brien. It begins—

Olc an cumthaó an cumha,  
 “An ill covering is sorrow.”

This poem ends fol. 78. b. col. 2.

*Fol. 79. a. col. 1.* An anonymous poem of sixty stanzas (240 lines), beginning—

A ceḡ beḡ ciaḡair a ceḡ móp.

“From a small house people go to a big house.”

This is a panegyrical poem on Diarmait O'Brien, son of the celebrated Torrdealbhach, or Torlogh, the hero of the well-known historical romance called the “Wars of Torlogh,” or “Wars of Thomond.”\*

The margins are greatly injured, and in many places illegible; but there is an excellent copy of it in the O'Connor Don's MS. where the authorship is ascribed to Godfrey Fionn O'Daly,† a poet who died in 1386, or 1387.

*Fol. 79. b. col. 2.* A prose tract entitled *Cath almhain ro*, “The battle of Almhain here.” It begins *boi cocab mop etip catal mē pinguine ri lete moða 7 pēḡal mac mæilebuin ri lete cuinb ri ré cian*, “There was a great war between Cathal mac Finguine, King of Leth Mogha [Munster], and Ferghal, son of Maelduin, King of Leth Cuinn [K. of Ireland]; during a long time.” This famous battle was fought A. D. 722 (see Tighernach in anno), at the Hill of Almhain, now the hill of Allen, in the county of Kildare. See “Four Masters,” and “Chron. Scotor.” ad ann. 718.

There is another copy of this tract in the Library of Trin. Coll., H. 2. 16.

*Fol. 80. b. col. 2.* A legend of Longarad of Disert-Longarad, in Ossory, beginning, *Longarab coirpēnb amuig tuathac*: the story is, that Longarad refused to allow St. Columbcille to see his books, whereupon the saint of Hy prayed that the books might become useless to every one after the death of their owner; accordingly, on the night of Longarad's death the satchels fell from their racks, and the books be-

\* *Thomond.* See O'Curry's *Lectures*, p. 233, *sq.*

† *O'Daly.* O'Reilly mentions this au-

thor, and notices several of his productions, but not the present poem, *ubi supra*, p. ciii.

came illegible for ever. See Mart. Donegal, 3 Sept. p. 234. Reeves, Adamnan, p. 359, n. Book of Obits of Christ Church, Introd., p. lxxi.

(X.) There is a loss of some leaves between this and the foregoing stave. The tenth stave contains eight leaves, numbered in the old hand from fol. 85 to 92, written in double columns.

*Fol. 85. a. col. 1.* A prose tract beginning *Peaétt naen ban-beachað píaéna pínb mac baebain meic mupceptaig mē mupē-ðaiḡ mē eoḡain meic neill aheipínb amach co paimic a loélanbaib.* "Once upon a time Fiachna Finn, son of Baedan, son of Muirchertach, son of Muredach, son of Eoghan, son of Niall, went forth from Ireland until he came to the Lochlanns." This is a copy—the only known copy—of the life of Mongan, son of Fiachna, King of Ulidia in the sixth century. It is mentioned in the list of ancient tales published by Mr. O'Curry,\* from the "Book of Leinster," under the title of *Éóctpa Mongain mic Píachna*, "Adventures of Mongan, son of Fiachna." The first part of the tract is occupied by the adventures of Fiachna, Mongan's father, who in his youth had visited the country of the Lochlanns, or Scandinavia, where Eolgharg Mor, son of Maghar, was then king, and lying ill of a fatal disease. The physicians declared that nothing could cure him but the flesh of a perfectly white cow, with red ears; after searching the whole country, only one such cow was found, the property of an old woman,† whose sole possession it was. She agreed to accept four of the best cows in exchange for her own, provided the Irish prince Fiachna became security for the performance of the promise. To this the king's steward induced Fiachna to agree; but soon after, the death of his father compelled him to return with haste to Ireland, to take possession of his inheritance as King of Ulidia. He had been scarcely settled on his throne when the old woman appeared before him,

\* *O'Curry.* Lect. p. 589. Mr. O'Curry adds in a note, "This tale is not known to me." But there is an abridged copy of it in Trin. Coll. Library.

† *Woman.* The original word *cailleadó* (*cucullata*) may signify either a nun, or an old woman wearing a hood, or cowl. White cows with red ears are mentioned more than once in Irish History. Cathair Mór, in his will, bequeathed 100 such cows

to Nia Corb (*Mart. Donegal, Introd.* p. xxxvi.); and Matilda, wife of William de Braosa, is said to have offered 400 cows, all milk white, but with red ears, to Isabelle, the queen of King John of England, in order to purchase her intercession with John. *Leland, Hist. of Ireland*, i., p. 191, quoting Speed (8vo. Dublin, 1814). For these references I am indebted to Mr. Hennessy.

to complain that the king's word had been broken, and that she had never received the promised cows. Fiachna offered her eighty cows to make good her loss, but she refused to receive any such compensation, and demanded that he should invade Scandinavia with an army, and take signal vengeance on the king for his breach of faith. This Fiachna, in consequence of his promise, considered himself bound to do, and landed with an army in the kingdom of the Lochlanns, challenging the false king to battle. In a series of battles the Irish were defeated, owing to Druidical influences which were brought to bear against them; for we are told that flocks of poisonous sheep, who were really demons, issued every day from the Lochlann King's pavillion and destroyed the Irish soldiers. Fiachna, therefore, resolved to take the field against these strange enemies, and did so notwithstanding all his people could say to dissuade him. When he appeared at the head of his troops he beheld a knight approaching him in rich and gorgeous apparel. The knight promised him victory over his Druidical enemies, provided Fiachna would give him a gold ring which he wore on his finger. Fiachna gave him the ring, and the knight produced from under his cloak a small hound with a chain, which he gave to the Irish king, saying, that the hound if let loose upon the magical sheep would soon destroy them all. The stranger knight then said that he was Manannan Mac Lir, the celebrated Tuatha de Danann Navigator and Necromancer, and instantly vanished; immediately after, however, he appeared in Fiachna's Court in Ireland, and presented himself to the queen in the exact likeness of her husband, wearing also his signet ring. The queen never doubted his identity, and admitted him without scruple to her bed. Fiachna, having vanquished his enemies, returned home, and found his wife pregnant from the stranger, but he had no difficulty in conjecturing from her story who the stranger was. In due time a son was born, and named Mongan, but three nights after his birth he was carried off by Manannan, who kept him, and educated him until he was sixteen years of age. At that time Fiachna was deposed and slain by a pretender to the throne, and Manannan brought back Mongan to receive his reputed father's crown. What follows is the most curious part of this tale, containing the history of Mongan's dealings with Brandubh, King of Leinster, and recording several curious and seemingly authentic historical facts, with the origin of many legends and superstitions, frequently alluded to elsewhere, but of which this valuable tale contains the only ancient explanation.

This tract is well worthy of publication. It occupies eight pages of the MS., and ends fol. 88. b. col. 2.

*Fol. 89. a. col. 1.* A tract beginning *Peacht naen da poirbe conn .c. cachað mac Ferðlunig pechtmaip mic Tuathail techtmaip mic Ferabairg pind pechtmaig, &c.*

Conn of the Hundred Battles, when in the midst of his glory as King of Ireland (at the close of the second century), lost by death his wife Eithne Taebhfada [of the long side, i. e., the tall], daughter of Bris-lind Bind [the melodious], King of Lochlann, or Scandinavia. To dispel his grief, he repaired to the hill of Howth, and derived some consolation from watching the sea. One day he beheld a boat approaching with rapidity without the agency of any rowers. It soon arrived, when a beautiful woman, in splendid garments, who seemed to have been its only occupant, stepped ashore, advanced to Conn, and sat familiarly beside him. She proved to be Becuma Cneisgel [of the fair skin], daughter of Eoghan, of Inbher [now Arklow], a famous Tuatha de Danann chieftain, and wife of Labhraidhe Luaith-clamh-ar-cloidem [of the swift hand at the sword], another chieftain of the same race who dwelt at Inis Labhrada, in Ulster. Her history was this: she was found guilty by her tribe of a too great intimacy with the son of Manannan Mac Lir, whereupon, on the very day when she appeared before Conn, she had been expelled from her people by the great assembly of the Tuatha de Danann, who sentenced her to be sent adrift upon the sea in a self-moving boat; and she was carried, as we have seen, to the place where Conn was sitting. After some conversation, Conn proposed to make her his queen, but she declared that she preferred to marry his son Art, of whose fame she had heard, and whom she loved, although she had never seen him. Conn pressed his own suit, and the lady at length consented, on the condition that Art was to be banished from Ireland for a year. This was done, but on his return at the end of the year, Art was challenged by Becuma to play with her a game of chess. Art won, and imposed upon his stepmother the task of procuring for him the magical wand which the great Irish legendary hero Curoi Mac Daire used to carry in his conquests. Then are described the travels of Becuma through all the fairy mounds and mansions of Ireland in search of the wand, which at last she discovered, and brought to Art. This is a very curious portion of the tale, as illustrating the fairy mythology of the Irish. Art, on receiving the wand, challenged her to another game, but this time he lost, and his stepmo-



ther imposed upon him the task to seek for, and bring home with him, Delbh-chaemh [beautiful form], a lady of transcendent beauty, daughter of Mongan. Art inquired where Delbh-chaemh was to be found, but the only information he could get was, that she resided in an island of the sea. With this clue he set out in search of her, and his adventures are described. He brings her home with him at length; and the tale concludes with the repudiation and banishment of Becuma.

This tract is valuable, and ought to be carefully studied, if ever the history of the legendary lore and fairy mythology of Ireland should be written.

*Fol. 92. b.* A poem headed *Maelmuire magraic .cc.*, "Maelmuire Magrath cecinit." This poet flourished about 1390, according to O'Reilly, who does not, however, mention the present poem, which begins, *Miri a aimi ar hincaib péin*, "I put myself, O Emma, upon thine own protection."

This is a panegyric upon Emma, daughter of the Earl of Desmond, and was evidently written during her lifetime. This was Maurice, the first Earl, who was married in 1312 to Margaret, fifth daughter of Richard de Burgo, the red Earl of Ulster. At the end of the poem the scribe has signed his name *Miri domhnall oleig . . . . .* "I am Domhnall O'Leig . . . . ." the rest of the name is illegible.\*

(XI.) The eleventh stave contains four leaves only, written across the page, and not in double columns. They are numbered in the old hand, fol. 93-96. This stave is very much injured, and in many places utterly illegible; the application of tincture of galls by some former possessor has blackened altogether several passages.

*Fol. 93. a.* This is a poem of thirty-eight stanzas, written in a most beautifully regular hand. It is anonymous, and seems to be a panegyric on David Roche of Fermoy. The first line is illegible.

*Ibid.* (fifth line from bottom). A poem in the same hand, with the following heading, which gives the author's name: *Tomar, mac ruairdi mc diarmaida mecpaic .cc.*, "Thomas, son of Ruaidhri (or Rory), son of Diarmaid Magrath, cecinit." The poem begins,

\* *Illegible.* The name was probably of a scribe Domhnall hua Leighin in another place. See fol. 96. a.

Teit oirbept an inhepiḡ,  
Um oirbept pe hinbine aḡ uall.

“The wealth of royal nobility,  
With the nobility of wealth contends.”

This poem seems to be a panegyric, probably on the same David Roche, who is the subject of the preceding. It is greatly injured at the margins.

*Fol. 83. b.* (14th line from bottom). A poem (anonymous) of thirty-three stanzas, in praise of the same David Roche, of Fermoy. The first line is illegible; it is in the same beautiful hand as the foregoing.

*Fol. 84. a.* (line 20). A poem in praise of David, son of Muiris Roche. It is anonymous, and in the same hand as the preceding, consisting of thirty-one stanzas, beginning,

Ḑepp ḡo laibeoparḡ an lia fáil,

“It is short until the Lia Fail speaks.”

This means that the claims of David Roche to be King of Ireland will soon be acknowledged by the voice of the Lia Fail, or Druidical Stone of Destiny, at Tara, which was fabled to utter a peculiar sound whenever the true heir to the crown of Ireland was placed upon it.

*Fol. 94. b.* (line 8). An anonymous poem of twenty-eight stanzas, in the same hand, in praise of the same David, son of Muiris Roche. The first line is illegible.

*Fol. 94. b.* (line 9 from bottom). A poem whose author is recorded in the heading, which is now nearly illegible, *Donchad mac Eoḡain O Dalaḡbe .cc.*, “Donogh, son of Owen O’Daly, cecinit.” It is in praise of the same David Roche, but the first line is illegible. The first half of the next page is blackened and rendered utterly illegible by tincture of galls. I cannot say whether it contains a continuation of O’Daly’s poem, or a different article.

*Fol. 95. a.* (half down the page). An anonymous poem of thirty-four stanzas in praise of the same David Roche, of Fermoy, beginning *ba fáil feolta ap fen nḡall*, “In two ways is woven the property of the foreigners.” This poem ends on the next page, the second part of which is blank.

*Fol. 96. a.* Here is a very curious and valuable list of lands which

once formed part of the vast estates of the Roches of Fermoy. It is in many places now totally illegible, but enough might still be recovered to be of considerable interest; especially if it were decyphered with the aid of a local knowledge of the names of the places mentioned. The first line is illegible, with the exception of the words *IS ipd.* . . . . The last nine lines of this page are less obliterated than the rest, and were thus translated for me by Mr. O'Curry, soon after I obtained possession of the MS.; they are curious, as fixing the date of this inventory of the lands of the Roche family.\*

“[It was in the time of] Daibith mor mac Muiris do Roidsigh [David the great, son of Morris Roche], that Domhnall h. Leighin† wrote this first; and I, Torna, son of Torna h. Maoilconaire‡ wrote this present chart for David, son of Muiris, son of David, son of Muiris, son of Daibith mor; and for Oilen, daughter of Semus, son of Semus, son of Eman, son of Piarois [Pierce], at Baile Caislean an Roitsigh,§ the fortress of the authors and ollavs, and exiles, and companies of scholars of Ireland; and from which none ever departed without being grateful,

\* From this curious document it appears that an inventory of the lands belonging to the Roche family was made in the time of David Mór, or the Great, son of Morris Roche, by Donnell O'Leighin, or Lyons. Of this older document the present page is a copy made by Torna, son of Torna O'Mulconry, for another David, whose descent from David Mór mac Muiris is thus given:—

David Mór mac Muiris.

—|  
Muiris.

—|  
David.

—|  
Muiris.

—|  
David, who was, therefore, the great-grandson of David Mór; he was married to Oilen, or Ellen, daughter of James, son of James, son of Edmund, son of Pierce Butler; and it would seem that this branch of the Butler family bore the name of Mac Pierce, to distinguish them

from other branches. The chart, or charter, as it is called, was transcribed in the year 1561, at Castletown Roche, then the seat of the Roche family, where scholars, poets, ollaves, exiles, &c., were received with hospitality, and invited to consider it as “their fortress.” The names of the witnesses who were present at the transcription of the document are then appended to it. These are, William, son of James, who is called Sionanach, or of the Shannon; Edmund Bán (or the white), son of John Ruaidh (or the red), son of . . . . Garoid (or Gerald), son of Edmund, who is called the Ceithernach, or Kerne [i. e. soldier or champion] of the House of Roche; Godfrey O'Daly, son of Cerbhaill (or Carroll) Beg (the little), “with many others;” whose names are not given.

† Domhnall O'Leighin, now Lyons.

‡ Mulconry.

§ Now Castletown-Roche, barony of Fermoy, county of Cork.

according to the laws\* of *Laoich-liathmuine*, to this couple, i. e., to the Roche and to the daughter of Mac Piarois; and may God give them counsels for prosperity and for light a long time in this world, and the Kingdom of God in the next, without termination, without end. And these are the witnesses that were present at the writing of this out of the old charter, namely, the Sionanach,† i. e. William Mac Semuis, and Emann Ban, mac Seain Ruaidh, mac [a name erased here], Garoid mac Emaind, i. e. Ceithernach of the House of Roitsech; and Diarmaid h. Leighin, i. e. the Ollav of the Roitsech; and Gotfraid h. Dalaighe, mac Cerbhaill beg, and many others along with them. Anno Domini 1561 is the age of the Lord at this time."

On the next page is a similar document in the same handwriting, considerably damaged at the margins; it appears to be a schedule of the rents in cash payable to the Roche, for certain denominations of lands enumerated.

A careful search ought to be made amongst our MSS., both in the Academy and in Trinity College, for another copy of these curious documents. A second copy would materially assist in decyphering them, and they are of great interest and curiosity, not only to the family history of the Roche, but to the local topography of the country.

*Fol.* 97 is wanting.

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(XII.) The twelfth stave contains five leaves (including one leaf loose), numbered 98–102. This stave is in double columns.

*Fol.* 98. *a. col.* 1. The first five or six lines are injured by the application of galls. In the first line the following words are legible:—  
 . . . . . *bc. ap mile iappin porgab papcalan.* . . . . .

The tract begins imperfectly; it gives an account of the early colonists of Ireland, and of Tuan mac Cairrill, who survived the deluge, and remained in Ireland to the coming of St. Patrick. The tract ends *fol.* 98. *b. col.* 1.

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\* The laws of *Laoch Liathmuine*, i. e., the laws of the most unbounded hospitality. Quana, son of Ailcen or Cailchine, lord of Fermoy, was called *Laoch Liathmuine*, or Hero of Cloch Liathmuine, in the parish

of Kilgullane, barony of Fermoy. See *Four Masters*, A. D. 640, and O'Donovan's notes.

† This seems a kind of nickname, signifying "of the Shannon."

*Fol. 98. b. col. 1.* A poem of ten stanzas (anonymous), on the relative length of life of man and other animals, as well as the time allowed for the duration of fences and tillage in fields. It begins:—

bliaban don cuaille co cept  
 A tpi don gupc na glapbept  
 Na tpi 7 na at tpi  
 An tpep na tpeptup.

“A year for the stake by right,  
 Three for the field in its green bearing,  
 In fallow and in second fallow,  
 And the third in its third fallow.”

*Fol. 99. a. col. 1.* There is here a loss of one or more leaves, not noticed in the pagination. On the corner of the upper margin is the number 208, which would seem to show that more than 100 pages of the volume are lost. *Fol. 99. a.* contains the last page of the tale of the Lady Eithne, daughter of Dichu, of whose history we shall speak at *fol. 111. a. infra.*

*Fol. 99. b. col. 1.* An anonymous poem, of which the first thirty-four stanzas now remain, a leaf or more having been lost between what are now *fol. 99* and *100*, although not noticed in the pagination. It is a dialogue between the aged Eagle of Ecaill (Achill island) and Fintan, who had preserved the history of Ireland since before the Deluge,\* in which Fintan gives an account of the primitive history of Ireland and its early colonists. The poem begins:—

Appaib rin a eom eacila!  
 inbip buin abbup heactpa  
 ata agam gan trena  
 tagullum a hein bepla,

“It is old thou art, O Bird of Eacaill,  
 Tell me the cause of thy adventures;  
 I possess, without denial,  
 The gift of speaking in the bird language.”

*Fol. 100. a. col. 1.* The last seven stanzas of a poem, imperfect, owing to the loss of the leaves already noticed. The names of “Cor-mac,” and also that of “Diarmaid mag Carthaigh,” occur in it.

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\* *Deluge.* See above, *fol. 57, a. col. 1.*

*Ibid.* Then follows a collection of eighteen short poems, ending on fol. 103. b., intended, apparently, for the instruction of Cormac, son of Diarmaid Mac Carthy. These poems are driftless and unintelligible; Mr. O'Curry thought that they may have been school lessons, or exercises for the young Mac Carthy, for the author seems to have been his tutor. They are not worth the time it would take to catalogue them more minutely. In some of these poems the O'Briens of Cluain-Ramhfhada, now Clonrood, near Ennis, are mentioned. On the corner of the margin of fol. 100. a. is the number 2012, probably intended for 212. On the corresponding margin of fol. 101. b. is what seems the number 204; and there is a similar pagination which seems to be 209 on fol. 102. a.; but the last figure in all these paginations is very uncertain.

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(XIII.) The thirteenth stave contains eight leaves, numbered foll. 103 to 110; the folios 105 to 110 have a second pagination in the upper margin, 154 to 159. The first two leaves of this stave are written across the pages, and not in double columns.

*Fol.* 103. *a.* A poem whose author is announced in the following heading:—*Muircheartaich O'Flóinn .cē.*, “Muircheartaich (or Murtoch) O'Flynn, cecinit.” This poem is in praise of two ladies, Mór and Johanna, who appear to have been the daughters of Owen Mac Carthy, and to have been in some way connected with the family of Roche, of Fermoy. It begins, *Teac da dangan raic Cairil.* “The Rath (or fort) of Cashel is a house of two fortresses.” Ends next page.

*Fol.* 103. *b.* A poem of fifteen stanzas, headed, *Eogan mē aengur iabalaig .cē.*, “Eoghan, son of Aongus O'Daly, cecinit.” This poem is in praise of Johanna, wife of David Roche, of Fermoy. It begins, *Nel rígha ór raic lugaine*, “There is a queenly cloud over Rath Ugaine.”

*Fol.* 104. *a. & b.* Here are six more of the short, meaningless poems which were already noticed, fol. 100. a., and which Mr. O'Curry thought were written for Cormac son of Diarmaid Mac Carthy. These are in the same handwriting, and relate to Diarmait's son as well as to some female of the family who is not named. Except for the language, they are quite worthless.

*Fol.* 105. *a. col.* 1. Here begins an ancient religious tale, or legend,

known under the name of *Impuim cupaig ua coppa*, "Navigation\* of the curach [canoe or boat] of O'Corra." It begins *Flachbpuigab cebab compamat poineapap do cuigeab conact*.

As Mr. O'Curry has given a full and minute account of the contents of this tale (Lect. xiii. p. 289. sq.), it will be unnecessary to say anything on the subject here. The O'Corra, and the company of nine who formed the crew and passengers in their boat, are invoked in the Litany of Aongus the Culdee. If that work be genuine, and written, as Mr. O'Curry supposed, about 780 (a date scarcely credible), this would give a very high antiquity to the legend; not that the tale or legend, as here given, can pretend to such antiquity, for it is manifestly of a much later date, but Mr. O'Curry's argument is, that the O'Corra, if they have been invoked as saints in a litany of the end of the eighth century, must have lived long before that time; this, however, assumes the litany to have been written at the date he assigns to it, and that we have it now uninterpolated, and in its original state; both these assumptions, I need hardly say, are extremely improbable.

109. *col. 1*: A short tract entitled, *Rigab nell noigiallaig of clann Echað, aipio*, "Inauguration of Niall of the Nine Hostages over the clann Eochaidh here." It begins, *doi Eochab muigmeibin pi Epenn maðun i epich conacht i compoccur do lochuib Epne*. The object of this tract is to show how it came to pass that Niall succeeded his father as King of Ireland, although he was the youngest of his father's sons.

The original ink having become faint, has been gone over in some places with black ink.

*Fol. 110. a. col. 2*. A tract headed *Cerpa grega anpio*, "Greek questions here." This seems a silly and worthless production.

(XIV.) The fourteenth stave contains six leaves, numbered from 111 to 116, written in double columns.

*Fol. 111. col. 1*. A tract without title, beginning *Arpuig cpoba corrpach clann*. It contains the legend of Eithne, daughter of Dichu, a very curious addition to the Tuath De Danaan mythology of Ireland;

\* *Navigation*. Lit. rowing. In the list of ancient tales published by Mr. O'Curry, from the Book of Leinster, this tale is

entitled *Impam hua Coppá*. "Rowing [or Navigation] of O'Corra." Lect. p. 587.

for this tract has hitherto been unknown to us, and no other copy of it is known to exist.

The tale opens by an account of the Milesian invasion of Ireland, and their overthrow of the Tuatha De Danaan, the joint reign of the brothers Heber and Heremon, and the battle of Geisill, in which Heber fell, and Heremon became sole monarch of Ireland. After this the chiefs of the Tuath De Danaan appointed over themselves two supreme chiefs, viz., Bodhbh Dearg and Manannan Mac Lir. The latter being the great astrologer and magician of the tribe, was entrusted with the duty of selecting for them habitations where they might lie concealed from their enemies. Accordingly he settled them in the most beautiful hills and valleys, drawing round them an invisible wall impenetrable to the eyes of other men, and impassable, but through which they themselves could see and pass without difficulty. Manannan also supplied them with the ale of Goibhnenn, the Smith, which preserved them from old age, disease, and death; and gave them for food his own swine, which, although killed and eaten one day, were alive again, and fit for being eaten again, the next, and so would continue for ever.

The story then goes on to tell how the great Tuatha De Danaan mansion of Brugh na Boinne, near Slane, on the banks of the Boyne, had passed from the possession of Elcmar, its true owner, into that of Aengus, youngest son of the Daghdha Mór, or great king of the Tuatha De Danaan. Elcmar was the foster-father of Aengus, and Manannan Mac Lir suggested to him to ask his foster-father for the palace. Meanwhile Manannan, by his art, deprived Elcmar of the power of refusing, and drove him forth, with all his family, to seek other habitations. Thus Aengus took undisputed possession of the palace, and there he dwells to this day, surrounded by an impenetrable and invisible wall, drinking Goibhnenn Smith's ale of immortality, and eating the never-failing pigs.

But it so happened that when the spell was put upon Elcmar and his family, which compelled them to abandon their home, part of the household was absent. This was Dichu, Elcmar's chief steward, with his wife and son. They had gone to seek some additional dainties for the distinguished company that Elcmar was then entertaining, one of whom was Manannan himself. The steward finding his old master gone, entered into the service of Aengus, and things went on as before.

Soon after this a daughter was born to Manannan, to whom he gave the name of "Curcog," from a tuft of golden hair which appeared on



the crown of her head when she was born. On the same night a daughter was also born to the steward, Dichu, and she was named Eithne.\* Aengus, according to the old fosterage customs, received both daughters to be brought up at his court.

When the girls grew up, Eithne was appointed one of the maids of honour to wait upon Curcog; but she refused to eat; and nevertheless continued in good health and plumpness. This was a great mystery, and gave much uneasiness to her friends; but Manannan discovered the cause. It appeared that on a former occasion she had received an insult from Finnbar, a Tuatha De Danaan chieftain of the hill Cnoc Meadha, who had been on a visit at her foster-father's. Her pure soul so resented this insult that her guardian demon fled from her, and was replaced by a guardian angel sent by the true God. From that time she was unable to eat any pagan food, and was miraculously sustained by the power of God.

Aengus and Manannan had at this time two lovely milch cows, giving an inexhaustible supply of milk. These cows they had brought home from India, whither they had gone on some necromantic voyage; and as India was then a land of righteousness, it was proposed that Eithne should live on the milk of these cows, which she consented to do, milking them herself.† Things went on so, and Eithne continued to live with, and wait upon the lady Curcog, at Brugh na Boinne, from the days of Heremon to the reign of King Laeghaire, son of Niall, and the coming of St. Patrick,‡ a period of about 1450 years.

At this time, St. Patrick still living, Curcog and her ladies, finding the weather sultry, went to bathe in the Boyne, after which they returned home, all except Eithne, whose absence they did not at first perceive, as neither did Eithne perceive that she had wandered from them. Her astonishment was great, when she returned to the shore, to find her companions gone. The fact was, that the influence of the true faith

\* *Eithne*. "Sweet kernel of a nut."

† *Herself*. It seems that she was wont to milk her two cows in two golden *medars*, or methers; and that this tale was, therefore, called *Glacpóm tige dá mē-dar*, i. e. "The fosterage of the house of the two medars." But the medars do not seem to occupy a very prominent place in

the story, as it is told in the Book of Fermoy.

‡ *St. Patrick*. In the text he is called *maccailgim*, "the shaven head," fol. 115. a. col. 2. line 8 and 17; in another place (*ibid.* line 5 from bottom), he is called Patrick Mac Alpuirn." *St. Patrick, Apost. of Ireland*, p. 411.

was now in the land, and had destroyed the power of her *feth-fladha*, or veil of invisibility, when she threw it off with her other garments on going into the river. She therefore became an ordinary woman, unable to see through, or penetrate the invisible wall which protected her former associates from mortal gaze. She wandered on the north side of the Boyne, in great perplexity, ignorant of the cause of her dilemma; every thing to her eye was changed, and she could no longer find those paths and places which had been for so many centuries familiar to her. At length she came to a walled garden, in which stood what seemed to her a dwelling-house. A man, in a garb which was new to her, sat at the door and was reading in a book. He proved to be a recluse, and was sitting at the door of his church. She spoke to him, and told him her history. He received her kindly, and brought her to St. Patrick, by whom she was instructed and baptized.

One day she was sitting at the church of the recluse on the Boyne, when a great noise and clamour, as of a great multitude surrounding them, was heard, but it was not seen from whence the voices proceeded. Eithne, however, at once recognized her former friends, and discovered that Aengus and his household had gone forth in search of her, and when they could not discover her (for she was now invisible to them) they set up a loud wail and lamentation. At this she was so deeply affected that she swooned away, and was at the point of death. This shock she never recovered. She died, her head leaning on St. Patrick's breast, and was buried with due honour in the little church of the recluse, which from that time received the name of Cill-Eithne, or Eithne's Church.

The hermit's name was Ceasar; he was son of the King of Scotland, and one of St. Patrick's priests. He abandoned his little church on the death of Eithne, and retired to the wood of Fidh-Gaibhle, in Leinster, where he cleared for himself a field, in which he built another hermitage, called, from his name, Cluain-Ceasair.

The story of Eithne is continued on fol. 115. a. col. 1, in a quite different hand, and ends fol. 116. b. col. 1, line 12 from bottom.

Several poems are inserted into the latter part of the tale, viz.:—

*Dena dam a cana pen.* Fol. 115. a. col. 1. line 7 (a poem of three stanzas).

*Denum impoð inipnūmuch.* Fol. 116. a. col. 1, line 28 (seven stanzas).

Ḑoipib me a muinrip nime. "Call me, ye people of Heaven."  
Fol. 116. a. col. 2, line 14 (six stanzas).

Cluicrip lib pept pail etne. "Let the generous Ethne's grave  
be dug by you." Fol. 116. b. col. 1. line 30 (thirteen stanzas).

Fol. 116. b. col. 1. (line 10 from bottom). A poem with the title  
Eoghan mor u balairg .cc., "Eoghan mor O'Daly cecinit." It begins  
Teagairc mui a Muire, "Teach me, O Mary." The first four or  
five stanzas are greatly rubbed, and in part illegible; the entire poem  
seems to have consisted of nineteen stanzas.

(XV.) The fifteenth stave contains seven leaves, numbered from  
fol. 117 to fol. 123. On the upper margin of fol. 117, a. col.  
1, are the words ihp maria, "Jesus Maria."

Fol. 117. a. col. 1. A poem of thirty-seven stanzas (anonymous),  
on the Crucifixion of our Lord, His descent into Hell, His Resurrec-  
tion, and His Ascension into Heaven, accompanied by the souls whom  
He had delivered from the Limbus patrum. The poem begins,

Eirpripib do eirig Dia,

"A resurrection in which God arose."

It is written in a very beautiful and remarkable hand.

Fol. 117. b. col. 2. A poem with the heading brian o huiginn .cc.,  
"Brian O'Higgin, cecinit." This is a panegyric on David, son of  
Muiris, or Maurice Roche, of Fermoy, enumerating all the places in  
Munster from whence he had carried off plunder and spoil. The poem  
contains sixty-two stanzas; it begins, Cinbur icetap reb ruipti,  
"How is a gift of courtship paid." Brian O'Higgin is not mentioned  
by O'Reilly. But the Four Masters record the death of Brian, son of  
Fergal Ruaidh Ui Uiccinn, or O'Higgin, "head of his own tribe,  
oib, or Superintendent of the Schools of Ireland, and preceptor in  
poetry,"—on Maundy Thursday, 1477. He seems to have been a Con-  
naught poet. The poem ends fol. 119. a. col. 1.

Fol. 119. a. col. 1. A poem (of thirty-six stanzas), whose author is  
given in the following title: Seaan og mac part .cc., "Shane (or

\* *Magrath*. Not mentioned by O'Reilly.

John) Óg [i. e. Junior] Mac Raith, or Magrath,\* cecinit." It begins,

Ḑach fonn gupapuḑ muiḑe,

"All lands *are good until* [compared with] Fermoy."

This is a poem in praise of the territory of Fermoy and its lord, David, son of Morris Roche, and his wife Joan. It ends fol. 120. a. col. 1.

*Fol. 120. a. col. 1.* A poem headed, OMaochagan .cc., "O'Maothogan, cecinit." This poet is not mentioned by O'Reilly, but he was certainly of Munster. His poem begins, Paba ir mnd maḑi mnd Muman, "Long have the women of Munster been noble women." It is a panegyric on Cathilin, who seems to have been the mother of David, son of Morris Roche, of Fermoy. The poem consists of thirteen stanzas of an unequal number of lines. It ends fol. 120. b. col. 2.

*Fol. 121. a. col. 1.* A poem headed Cormac mac Coḡam u Oalaig, .cc., "Cormac, son of Eoghan O'Daly, cecinit." A panegyric on Cathilin, daughter of Tadhg Mac Carthy, and on David, son of Morris Roche, who seems to have been her son. The poem begins,

Ḑliḡim ic ar mpeapaḑḑ ḡpaḑḑ,

"I am entitled to payment in right of my office."

This poem consists of thirty-nine stanzas of the usual number of four lines each.

*Fol. 121. b. col. 1.* (eight lines from bottom). A poem headed, Ua maethagan, .cc., 1 peaan "OMaethagan, cecinit, i. e. John." This is a panegyric on Morris, son of Morris Roche, of Fermoy, and his son David. It begins, Poppmaḑ aḡ caḑ le clu Muiriḡ, "All men envy the fame of Muiris." It consists of twenty stanzas of an unequal number of lines, and is written in a good hand, but in faint ink. The poem ends fol. 122. a. col. 2. After which, in a space that was originally blank, is written, apparently by the same hand that wrote the pagination, these words in English: "The former pages of this Book, from the beginning to this page, was 288."

*Fol. 122. b.* This page was originally blank, but is now covered with idle scribbling. Amongst these are the following: do bi an leabap ro ar na arcpibad le uilliam ua heaḡpa anno dñi 1805, ambaile aḑa cliaḑ, "This book was re-written by William O'Hara,

A. D. 1805, in Baile-atha-cliath, i. e. Dublin." Again, 'uill. ua heagpa A.D. 1806, Jan. 29, 1806."

I am sorry to be obliged to add that Mr. O'Curry condescended to write his respectable and honored name amongst such wretched scribbling, thus:

Eógan ó Cómpaíde,  
Mbeccclum.

Another note is this: *Teabaip beannaíct ap anmain ppoimriar uí lociðe ap pon ðe rna cceappab*, "Give a blessing on the soul of Francis O'Hickey, for the sake of God, and his friends (?)."

*Fol. 123. a.* (written across the page, without columns). An anonymous poem of fifty-two stanzas, in praise of Cathilin, daughter of Tadhg Mac Carthy, who has been already mentioned. It begins,

*Osle gac en buine a eiopect*, "Every one has a right to his inheritance."

*Fol. 123. b.* (13 lines from bottom, very much rubbed, and in many parts illegible), is a poem of which the author is named in the title, *Maichiar móp o cillín .cc.*, after which we have the words in a later, but contemporary hand, *uile cpioc op ppar*.

The writing is so effaced that neither the number of stanzas nor the first line can be ascertained.

(XVI.) The sixteenth stave consists of five leaves, numbered by Mr. O'Curry (in entire disregard of the old pagination), fol. 124, 125, 126 [127 omitted], 128, 129. On fol. 125 the old pagination seems to have been 77; on fol. 126 it is clearly 94, and on 128, 78. On the other leaves it is obscure. This stave is written in double columns.

*Fol. 124, 125, 126*, contain fragments of the ancient tale *Coémápc Eimípe*, "Courtship of Eimire," or Eimer, by the celebrated Ulster champion Cuchullainn (ob. A.D. 2). Mr. O'Curry gives a full abstract of this tale (Lectures, p. 278, *sq.*) A perfect copy of this curious legend is in the British Museum, from which Mr. O'Curry tells us he made a careful transcript for his own use (*ibid.* p. 282). Two other copies be-

long to the Royal Irish Academy, one in the *Leabhar na h-Uidhré*, and the other partly on paper and partly on parchment. Both are imperfect, as is also the copy now before us. There is also in the Royal Irish Academy an indifferent modern copy made from the British Museum text.

*Fol.* 127. Mr. O'Curry appears to have omitted to number this page by mistake. It is not likely that a leaf could have been lost since his pagination was written, as the book has never since been out of my possession.

*Fol.* 128, 129. These leaves contain a fragment of the old historical tale of *ḃruigean da dearga* ("Palace of Da-Dearga"), or the death of Conaire Mór, King of Ireland, at the house of Da-Dearga, a farmer of Leinster of noble birth, who kept a mansion celebrated for hospitality, at a place in the upper valley of the Dodder, the name of which is yet partly preserved in that of *Bothar na Bruighne*, "Road of the Bruighean, or Palace," on the River Dodder, near Tallaght, in the county of Dublin. At this place Conaire Mór was slain, and the palace burned by a party of pirates, in the 60th year of his reign (A.D. 60, according to O'Flaherty's date, *Ogyg.* p. 138, 273).\*

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The remainder of the volume consists of some fragments of medical MSS. in a very much injured condition. These fragments do not appear to have formed any part of the collection now called the Book of Fermoy.

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(XVII.) This stave consists of four leaves marked on the lower margins e 1, e 2, e 3, e 4. The upper margins are greatly injured throughout, and no traces remain of any older pagination.

This is a fragment of a medical MS. imperfect at beginning and end. It never formed a part of the Book of Fermoy. We have found the

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\* O'Curry, (*Lect.* xii. p. 258, *sq.*). O'Donovan's note, p. 90.  
*Conf.* Four Masters, A.M. 5160, and

name of O'Hickey scribbled more than once on the margins and elsewhere in the Book of Fermoy, and, as the O'Hickeys were hereditary physicians, we may fairly conjecture that this is a fragment of one of their professional MSS. which has got mixed up with the Book of Fermoy.

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(XVIII.) A fragment in a small and beautiful medical hand, consisting of two leaves, marked both on the upper and lower margins, e 5, and e 6.

This fragment seems to contain part of a treatise on the liver and organs of generation. On page 2 of e 5, begins a tract, the first sentence of which (as is commonly the case in medical MS.) begins with some words in Latin: *de epate [hepate] et de eius uaretate [sic] complexionibus [sic] loquamur*; the tract then translates this into Irish, and proceeds in the same language. Perhaps these Latin sentences may indicate that the work was translated from some Latin original. It would be of great importance to philology, and enable us, no doubt, to fix the true meaning of many old Irish names for plants and medicines, if the original Latin could be discovered.

On page 2 of e 6 is a tract beginning, *de membrorum generationibus [operationibus] et eorum qualitatibus*, which then proceeds in Irish, as before.

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(XIX.) A fragment imperfect at beginning and end, consisting of two leaves, in a good medical hand. Mr. O'Curry did not put any paging on these leaves, nor are the remains of any former pagination now visible.

On the first page of the second leaf begins a tract on the liver, with these words: *uirtus naturalis est in epate que cum per uenar ab membra in hep diuisetur uirtutes ꝑc.*

(XX.) A fragment, five inches by four, containing the conclusion of what seems to have been a religious tract. It was evidently cut from the upper part of the leaf of some book for the sake of the blank parchment that surrounded it.

It contains twenty lines, ending with the word פִּינִיט, and is written in a very good and scholarlike hand.

The back of this fragment was originally blank, and now contains some scribbling, of which I can read only the following words:—

An ainn Dia [sic] don. . . . .  
 cen Toppelbach u Domnall maille . . . . .  
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- Froech, mac Fídag fole puag o ríó fídag 7 o loó fídag, 22.
- Fuach lem fuacha mic mic Cuinn.  
"Hateful to me what was hated by the son of Conn's son," 33.
- Fuil óuib do óuag potalman, 27.
- Ḡabum bechmao ap, nbana, Do Dia map ap bñgmala, "Let us give tithe of our poems to God, as it is meet," 32.
- Ḡach fonn zu fepaib muige, "All lands are good until compared with Fermoy," 49.

- Gaedhil glair ocuic gaedhil, "Gaedhil Glas (ancestor of the Milesians), from whom are the Gaedhil," 6.  
 Gaib eirge ióna an bpaeta, "Fierce the uprising of the signs of Judgment," 33.  
 Geisill, battle of, 46.  
 Generativorum membrorum operacionibus (De), 53.  
 George (St.) Life of, 20.  
 Gerald, fourth Earl of Desmond, surnamed the Poet, poem by, 33.  
 Gerra go labeoanib an lia fail, "It is short until the Lia Fail speaks," 40.  
 Gerra doab inill mna munan, "It is a short time since the women of Munster were pledged," 12.  
 Geronib iapla do cum na puata bega iorir, 33. See *Gerald*.  
 Gilla Caemhain, poem by, 6.  
 Godfrey, surnamed Mearanach, King of Dublin, and of the Hebrides, 11; died of the plague, 1095, *ibid*.  
 Goibhnenn, the smith, ale of, 46.  
 Goirib me a munirir nrihe, "Call me ye people of heaven," 49.  
 Greek questions, 45.  
 Hebrides, kings of, their royal residence, 11.  
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 Hepate (De), 50; *virtus naturalis est in, ib*.  
 Hy Cuscraighe, tribe of, 30.  
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 Impuim dupaig ua corpa, "Navigation of the curach of O'Corra," 45; one of the tales enumerated in the Book of Leinster, *ib*, n.; summary of it by Mr. O'Curry, *ibid*.  
 Iar [or West], Luachair, why so called, 8, n.  
 India, a land of righteousness, 47; milch cows from, *ibid*.  
 Ireland, bardic names of, from Fodla, Banba, and Eri, queens of the Tuatha De Danaan, 33.  
 Japhet, establishment of his descendants in Europe, 5.  
 Jerusalem, Tract on Destruction of, 22.  
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 Johanna, daughter of Owen Mac Carthy, wife of David Roche, poems in praise of her, 44.  
 Judas Iscariot, account of, 29.  
 Judgment, Day of, poem on the signs of, 32.  
 Juliana (St.), her life and martyrdom, 29.  
 Kerry, ancient name of, 8.  
 Kilkenny, Archaeological Society of, 21.  
 La . . . pobe Canbeach naem anoi-len pora cpe, "One day St. Canice was in the island of Roscrea," 30.  
 Laoch-Liathmuine (hero of Liathmuine), i. e. Cuana son of Calchin, 43; his laws [of hospitality], *ibid*. n.  
 Leabhar Gabhala, iv., 5.  
 Lia Fail, 11.  
 Liatruim i. e. Tara, 30.  
 Life, relative of man and other animals, poem on, 43.  
 Lismore, banishment of S. Carthach from Rahan to, 20, n.; church and school of, founded by St. Mochuda, or Carthach, in the 7th century, 20.  
 Litany. See *Aongus the Culdee*, 45.  
 Longanab cairpinb amuig tuathac, 35.  
 Longarad (St.) of Disert-Longarad; legend of his contest with St. Columcille, 35.  
 Luachair, district of, 8, n.

- Lugaidh Laga, or Mac Con, King of Ireland, 24; kills Art Mac Con, King of Ireland, at the battle of Magh Macruimhe, 18; slays the three Ferguses, at the battle of Crinna, *ib.*; expelled by Cormac Mac Airt, 24, *n.*; murdered by the Druid, Ferchis, 24, *n.*
- Luigne (now Leyney, in Sligo); O'Hegra, or O'Hara, kings of, 20.
- Lyons. See *O'Leighin*.
- Macha, three ladies so called, from whom Armagh may have had its name, 19.
- Mac Carthaigh, or Carthy, Cormac, son of Diarmait, 43; poems composed as school exercises for, 44; elegy on the death of his daughter, Siubhan, or Johanna, 12; Diarmait, 43, 44; (Domnall Cnuic an Bhile), poem by, 11; Owen, poem in praise of his daughter, 44.
- Mac Con (Art) slain at battle of Magh Mucruimhe, 13.
- Mac Dareo, court of, 15.
- Mac Domhnall (Tadg), junior, poem by, 12.
- Mac Pierce, or Mac Piarois, a branch of the Butler family so called, 41, *n.*
- Mac Raith, or Magrath, Shane óg, poem by, in praise of the territory of Fermoy, and its lord, 49.
- Macha, name of Cruinn's, or Crunnchu's, wife, 19.
- Magh Cro, 15.
- Magh Fene, 30.
- Magh Itha, battle of, 7; first battle ever fought in Ireland, 7.
- Magh Macruimhe, battle of, 24; near Athenry, Co. of Galway, 13; Art mac Con slain at, *ib.*
- Magrath, Thomas, son of Ruadhri, son of Diarmaid, poem by, 39.
- Margaret, daughter of Richard de Burgo, Red Earl of Ulster, married to Maurice, first earl of Desmond, 39.
- Magoth, son of Japhet, poem on, 5.
- Magot mac an rapet ara cincti a clann, "Magoth [read Magog], son of Japhet, well known are his descendants," 5.
- Magrath, Shane óg. See *Mac Raith*.
- Magrath (Maelmuire), poetical panegyric by him on Emma, daughter of Maurice, first Earl of Desmond, 39.
- Manannan Mac Lir, chieftain of the Tuatha de Danaan, 46; his swine, *ib.*
- Mary, B. V., poem on, by Eoghan mór O'Daly, 49.
- Matilda, wife of William de Braosa, offers 400 white cows with red ears to the Queen of King John, 37.
- Maurice, first Earl of Desmond, panegyric on his daughter Emma, 39.
- Meapugab clepech Columcille "Wandering of Columcille's clerks," 29.
- Mearanach. See *Godfrey*.
- Medars, golden, in which Ethne milked her cows, 47.
- Medical MSS., fragments of, 50.
- Mian Cormaic tigi tempa, 33.
- Mhanna Cormaic mic Airt, "Desires of Cormac mac Airt," 33.
- Mhíra Gínni ar hínáib fém, "I put myself, O Emma, on thine own protection," 39.
- Mobairpe bá. do chonnactaib do iarcineol, 7c., "Mobairpe was of the Connachtmen by family," 29.
- Mobairpe bna. do chonnaictaib do iarcineol, 29.
- Mochuda, St., called also St. Carthach, banishment of, from Rahan to Lismore, 20; names of the clergy who took part in it, *ib.*; had some connexion with the Paschal controversy, 20, *n.*; Tighernach's record of it, *ib.*
- Mochutta mac finall do ciaraisi Luacra a ceneil, "Mochuda, son of



- Finall, of Ciariaghe Luachra [now Kerry] was his family," 20.
- Molaga b. bpepaib muiḡi pene a ceneb, .i. be uib cupcpaib, ḡc., "Now Molaga, his race was of the men of Magh Fene, i. e. of the Hy Cusraighe," 30.
- Molaga b. bpepaib muiḡe pene a ceneb, .i. be uib cupcpaib, 30.
- Molaga (St.), Life of, 29.
- Mongan, son of Fiachna Finn, adventures of, 36.
- Mop oicep lucht an mbliuḡ, "Much do alandering people destroy," 11.
- Mór-Mumhan, legend of, 8.
- Mór, daughter of Owen Mac Carthy, poem in praise of, 44.
- Mór, daughter of Mathgamhain (or Mahon) O'Brien, wife of David, son of Morris Roche, panegyric on her, 34; elegy on, *ib.*
- Muircheartach, son of John O'Neill, poem urging him to assert his right to the throne of Connacht, 10; his mother's genealogy, *ib.*
- Muile, isle of (now Mull), 11.
- Mull. See *Muile*.
- Ni pá hmbme ip meapca Mór, "Not for her wealth only is Mór to be estimated," 34.
- Nel riḡna óp naic luḡaine, 44.
- Niall of the Nine Hostages, why he succeeded his father, although the youngest of his father's sons, 45.
- O'Briens of Cluain Ramhfhada, 44.
- O'Brian, Diarmaid, son of Torrdalbach (or Torlogh), panegyric poem on, 35.
- O'Brian (Mahon), daughter of, married to David, son of Morris Roche, 34. See *Mór*.
- O'Cillin, Mathias [or Mathew], mór, poem by, 51.
- O'Conor Don, his MS. of historical poems, 35.
- O'Corra, navigation of, 45; one of the ancient tales enumerated in the Book of Leinster, *ib.*, n.; the O'Corras and their nine companions invoked in the Litany of Aengus, 45; Mr. O'Curry's inference as to their date, inconclusive, *ib.*
- Octavian Augustus, 31.
- Ochcepim ugurc ba haipbri an bomain anbpo ḡemup Cipic, ḡc., "Octavianus Augustus was emperor of the world when Christ was born," &c., 31.
- O'Dalaighe. See *O'Daly*.
- O'Daly, or O'Dalaighe, Cearbhall, son of Conchobhair, poem by, 34.
- O'Dalaighe, or O'Daly, Eoghan, son of Aonghus, poem by, in praise of Johanna, wife of David Roche, 44.
- O'Dalaigh, or O'Daly, Eoghan mór, poem by, in praise of the B. V. Mary, 40.
- O'Daly, Godfrey Fionn, poem ascribed to, 35.
- O'Daly (Donchad, son of Eoghan), poem in praise of David Roche, by, 40.
- O'Daly, Cormac, son of Eoghan, panegyric on Cathilin, daughter of Tadg Mac Carthy, 50.
- O'Daly (Donnchadh mór), abbot of Boyle (13th century), poems by, 32.
- O'Daly (or O'Dalaighe), Cearbhall, son of Conchobhair, poem by, 34.
- O'Flynn, or Ua Floinn (Eochaidh), poems by, 7; Muircheartach, poem by, in praise of Mór and Johanna, daughters of Owen Mac Carthy, 44.
- Ogham, 7.
- O'Grady (Standish H.), 30.
- O'Hartigan (Cineadh), poem by, 19; date of his death, *ib.*
- O'Heagra, or O'Hara, 31; chieftain of Luigne, Sligo, 20; William, writes his name on a margin of the MS. MS. in 1805 and 1806, 20, 50, 51;

- this book rewritten by him, Dublin, 1805, 50.
- O'Hiceadha, or O'Hickey (William), scribe of the Life of St. George in this MS., 21; wrote it for David, son of Morris Roitsi [Roche], 21; date of, 1451, 21.
- O'Hickeys, hereditary physicians, iv., 50.
- O'Hickey. See *O'Iocidhe* and *O'Hiceadha*.
- O'Huiginn, or O'Higgin, Brian, panegyric by, on David, son of Muiris Roche, 49.
- O'Iocidhe, or O'Hickey, Francis, 50.
- O'Keeffe, David, son of Thomas, poem addressed to, 11.
- Olc an cumthaó an cuma, 35.
- O'Leighin (or Lyons), Domhnall, 39, 41, n.
- O'Maoilconaire [or Mulconry] (Torna, son of Torna), transcriber of inventory of the Roche estates in 1561, 41.
- O'Maothagain, or O'Maethagain (Seaan, or John), his panegyric on Morris, son of Morris Roche, of Fermoy, and his son David, 50; his panegyric poem on Cathilin, mother of David, son of Morris Roche, 50.
- O mnaib annmúigter Eri, "From woman Eri is named," 34.
- Ossianic Society, their publication of the Adventures of Cormac Mac Airt, 30; and of the "Pursuit after Diarmuid O'Duibhne and Graine, daughter of Cormac," 30.
- O tamic bepeaz nuge 7 plaitefnur domnaill mō aeða, mō annmipech, 29.
- O ceg beg ciazap a ceg mop, 35.
- Partholan, arrival of, 7; poem describing his adventures, 7.
- Papálan canar tamic, 7.
- Patrick (St.) receives Eithne and baptizes her; she dies on his breast, 48, called in *taigim*, 47, n.
- Petrie (Dr.), his woodcut of circular window in church of Rahan, 20, n.
- Pig's Psalter, 21.
- Quintus Centimachus, Latin name given by O'Flaherty to Con ced cathach, 24.
- Rahan, circular window in church of, 20, n.
- Randal, son of Godfrey, King of the Hebrides, panegyric on, 11; his descent, *ib.*
- Rathcroghan. See *Cruochan*, 9.
- Reeves (Rev. Dr.), "His Ancient Churches of Armagh," 19, n.; his opinion that the banishment of St. Carthach to Lismore was connected with the Paschal controversy, 20, n.
- Resurrection, an anonymous poem on the Crucifixion; Descent into Hell; Resurrection, and Ascension of our Lord, 49.
- Ri mac feiblimiḡ ampa conn, 28.
- Riḡab nell noigiallaḡ of clann Ethac, 45.
- Riḡ uapal oipmibnead oipeóda do ḡab plaitefnur pobla pecc naill .i. conb .c. cathad maó feiblimiḡ peóctmar, "A noble, venerable, famous king assumed the sovereignty of Fodla [i. e. Ireland], viz., Conn of the Hundred Fights, son of Fedhlimigh Rechtmar," 24.
- Road of the Bruighean. See *Bothar na Bruighean*.
- Ro bo maic in muiniciu mop, "Good were the great people," 7.
- Roche, or Roitsi, inventory of their estates, made for David Mór, 41; copied for David, great-great grandson of David Mór, in 1561, *ibid.* n.; witnesses to this transcript, *ibid.* Rents payable to, 42; (David), panegyrics on, 39, 40; David, gr. grandson of

David Mór, married Ellen, daughter of James, son of Edmund, son of Pierce Butler, 41, *n.*; (David Mac Muiris), panegyric on, 28; on his wife Johanna, 34; poem in praise of him and his wife, 42; panegyric on, by Brian O'Higgin, 49; (David), son of Morris, son of John (A. D. 1457), 21. Ruitchern, sister of Mór Mumhan, abduction of, 9.

Scel palcpach na muice annpo rior, "The story of the pigs' Psalter, down here," 21.

Scunrim bo pcealab na ngaebil, I have done with the Stories of the Gaedhil," 6.

Senchas na relic [History of the Cemeteries], first published by Dr. Petrie, 25.

Setna, King Cormac's steward, aláin by Aengus Gai-buaibhtech, 26.

Sith-Cliath, a fairy mound, now Knock Aine, county of Limerick, 9.

Siubhan, daughter of Cormac Mac Carthy, elegy on her death, 12.

Spu mac Eppu mac Gæbil ire coir-pac bo Gæbilib, "Sru, son of Ebru, son of Gaedil, was the leader of the Gadelians," 6.

Sru, son of Ebru, son of Gaedil, 6.

Teac ba banğan parit Cairil, 44.

Teagarc mui a Muirne, "Teach me, O Mary," 49.

Tadg Mac Domnall Og, poem by, 12.

Tailgim, "shaven head," a name for St. Patrick," 47, *n.*

Tain bo Fraoch, 23.

Tech Molaga, now Timoleague, 30.

Teit oirbert an m mepig, . . "The wealth of Royal nobility," 40.

Temple Molaga, 30, *n.*

Tene-fo-Breagha (Fergus); why so called, 13, *n.*

Thomond, wars of, 35.

Tighernach, his record of the banishment of S. Carthach, 20, *n.*

Uigib amna imcolan duino (9 stanzas), 27.

Cochnapc Treblainne, 22.

Cochnapc mna Cruinn, "Courtship of Crunn's wife," ancient tale of, 18; MS. in Trin. Coll., H. 3, 17, 18, *n.*

Cochnapc Eimire, "Courtship of Eimire," 51.

Tor-inis, now Tory island, Conaing's tower, in, 7.

Treblainn, Courtship of, 22; foster-daughter of King Cairbre Niafar, *ibid.*, daughter of a Tuatha Danaan chieftain, 22, *n.*; her story, 28.

Uru mic a cunn rocuata, 28.

Uru pludibig gad en blaban, 27.

Tuan mac Cairill, who survived the Deluge to the coming of St. Patrick, 42.

Tuapurebail lubar lreapioit, 29.

Tuatha, people, tribes, 14.

Tuatha de Danaan kings, Ireland, named Fodla, Banba, and Eri, from their Queens, 34.

Ua heagha. See *O'Hara*.

Ua Dalaigh. See *O'Daly*.

Ultonians, debility of, 17.

Ui Uiccinn, or O'Higgin; Brian, son of Fergul Roe, poet, death of, 49; his panegyric on David, son of Muiris, or Maurice Roche, 49.

Uile crioit on far, 51.

Waterford, two baronies of Decies in the county of, 27.

II.—SOME ACCOUNT OF THE IRISH MS. DEPOSITED BY THE PRESIDENT DE ROBIEU IN THE PUBLIC LIBRARY OF RENNES. By the Rev. JAMES H. TODD, D. D., F. S. A., Senior Fellow of Trinity College, Dublin.

It is now upwards of one-and-twenty years since I laid before the Academy a detailed account of an Irish MS. in the Bibliothèque Impériale of Paris\*, which had been described, and a very beautiful *fac-simile* of a page of it engraved, by M. Silvester, accompanied by letter-press from the pen of M. Champolion Figeac, in the fourth volume of the “Palæographie Universelle.” In the description accompanying this engraving M. Champolion maintains the opinion that the Paris MS. is the same which was sent from Brittany, upwards of a century ago, by the President de Robien, to the Benedictines of the Congregation of St. Maur, compilers of the “Nouveau Traité de Diplomatique,” of which they have given a full account in that learned work†.

On comparing this description, however, with the MS. in Paris, I saw reason to doubt the opinion of M. Champolion, and in my former paper I endeavoured to show that the Paris MS. must have been a different book from that which the learned authors of the “Traité de Diplomatique” have described as the MS. of the President de Robien‡. My arguments were drawn from the fact that the description of this latter MS. given by the Benedictines, and the *fac-similes* of portions of it engraved in their plates, did not at all agree with the Paris MS. I concluded, therefore, that there were two Irish books, distinct from each other, although containing some of the same matter—the one, that described by Champolion, and now in the Library at Paris, of which the Benedictines make no mention; the other, the MS. which had been sent to them from Brittany by M. de Robien, of which they have given a minute description.

\* See “Proceedings of the Royal Irish Academy,” vol. iii., p. 223.

† Tom. iii., p. 200.

‡ Christophe Paul Gantron de Robien, President à mortier au Parlement de Bre-

tagne. Mort de 1751 à 1756. (Querard, “La France Littéraire,” tom. viii., p. 82, where see an account of his writings). He was the founder of the public Library of Rennes, to which he left all his books.

When I read to the Academy, one-and-twenty years ago, my former paper on this subject, I was ignorant of the existence of this latter MS.\*; but afterwards I found reason to believe that it was preserved in the town Library of Rennes, in Brittany; and during my very agreeable visit to that country, in August last, I went to the Library in search of it. I remained at Rennes for three or four days, for the express purpose of examining this MS.

I found that my former conclusion was fully borne out; the Rennes MS. agreed exactly in every particular with the description given of it by the Benedictines. It had been given to the Library by the President de Robien, about the middle of the eighteenth century; and in its contents it coincided partially with the MS. at Paris. Clearly, then, there were in France two distinct Irish MSS., as I had formerly concluded, and M. Champolion was wrong in his conjecture that the MS. now in the Bibliothèque Impériale was the same as the De Robien MS. which had been sent from Brittany to the Benedictines.

But before I proceed to speak of the contents of this latter MS., I must return my grateful thanks to M. de la Bigne Villeneuve, Librarian of Rennes, for his courtesy in affording me every possible facility for examining it; although I had called upon him without any introduction, he received me with the greatest kindness, assisted me to the utmost of his power, and permitted me to transcribe from the MS. whatever was necessary for my purpose.

The volume in size is what would probably be called a small folio, and is thus described by the authors of the "*Nouveau Traité de Diplomatique*" (Dom Tassin, and Dom Toustain):—

"La notice† de ce MS., tres difficile à lire, porte, qu'il contient des fragmens de piété

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\* I ought to have known that this MS. is mentioned by M. de Vaines in his "*Dictionnaire raisonnée de Diplomatique*," vol. i., p. 456. He follows the errors of his predecessors in regarding the MS. as of the 11th or 12th century. It has been more recently noticed by Mr. C. P. Cooper, in the Appendix A. to his (not yet published) "Report on the Records" (Supplement to

App. A., p. 44), where he has printed a very inaccurate and imperfect account of the MS. by one of his foreign correspondents. See also another very useless notice of this MS., "*The Literary Remains of the Rev. Thomas Price*:" *Llandovery*, 1854, vol. i., p. 20.

† The "Notice" here alluded to is a MS. paper inserted at the beginning of

et de morale, plusieurs traductions soit en vers, soit en prose, des sermons de S. Ambrose, et de son Traite de la Confession, la Genéalogie des anciens Rois et des premières familles d'Irlande. Cette partie du MS. est une des plus considérables. Sa largeur est de sept pouces et demi, sa hauteur de neuf et plus. Il est a deux colonnes et l'on y rencontre de tems en tems quelque lignes de latin avant les genéalogies. L'écriture en est toute semblable a l'anglo-saxone. Beaucoup de lettres initiales des ouvrages et des chapitres sont dans le meme goût que celles du MS. de S. Ouen de Rouen, d'on nous avons tiré l'alphabet saxon de lettres initiales serpentine. On trouve dans le commencement du MS. irlandais beaucoup d'articles, qui commencent par *labrum* en plus grosse écriture saxone\*."

The Benedictines speak of this MS. (that is to say, of the first portion of it) as written "vers la fin du xii<sup>e</sup> ou commencement du xiii<sup>e</sup> siècle," and notice certain contractions (such as  $\overline{\text{c}}$  for "et cætera," .i. for *id est* ; 2 for *est*), which the antiquaries of the period regarded as characteristic of that date. Their words are these :—

"S. Bernard y est cité de cette sorte : *Ut dixit Bernardus in sermone de beata Maria Virgine, &c.* Cette abbreviation,  $\overline{\text{c}}$ ., qu'on trouve plusieurs fois dans ce ms. est remarquable, ainsi que les autres abbreviations de cette écriture saxone de la fin du xii<sup>e</sup> siècle, ou du commencement du suivant. Les antiquaires qui donnent† au moins neuf cent ans a des mss. en lettres saxonnes, nous sauront gré d'en avoir produit un plus recent d'environ trois siècles et demi‡."

To this it may be added that S. Thomas Aquinas and S. Bonaventure are quoted, who flourished in the middle and latter half of the thirteenth century, and that the character of the writing, to every one acquainted with Irish palæography, indicates unmistakeably the end of the fifteenth century as the period at which the MS. was written.

With respect to the contractions alluded to as indications of the date

the Rennes volume, giving a description of its contents in English, written about the middle of the seventeenth century, by a person who was very imperfectly acquainted with the Irish language, and wholly ignorant of its palæography. He attributes to the MS. a much higher antiquity than it really possesses, and his opinion has evidently been the cause of the

mistakes made by later writers on the subject.

\* "Nouv. Traité de Diplom.," tom. iii. p. 200.

† "Journal Historique," Avril, 1755, p. 289.

‡ "Nouv. Traité de Diplom.," tom. iii., p. 228.

of the MS., the Benedictines further say (they are speaking of what they call the "demi-uncial" Saxon square character, followed by the "minuscule:")—

"Le MS. de M. le président de Robien nous a donné le modèle suivant\* : *Zelus domus tue cometit me, id est*. Le *z* a été laissé en blanc comme lettrine dans le MS. L'*m* est redoublée en *domus*, l'*e* simple est mis pour *æ* dans *tue*, et le *t* prend la place du *d* dans le mot suivant; en sorte qu'on lit *cometit* au lieu de *comedit*—mais rien n'est plus singulier que l'abréviation des mots *id est*, signifiées par un *i* ayant deux points à ses côtés†."

But the contractions which these learned writers deemed so peculiar are to be found in all the later, as well as in the earlier Irish MSS., and indeed are in use with the Irish scribes to the present day, so that they are no criterion of age whatsoever. With respect to the use of *e* for *æ*, the double *m* in *dommus* for *domus*, and the *t* for *d* in *cometit*, it will be enough to refer to the valuable remarks of Dr. Reeves, on the orthography of Latin in Irish MSS., in the preface to his edition of Adamnan's "Life of St. Columba‡."

I believe the foregoing extracts from the "Nouveau Traité de Diplomatique" contain all that the learned compilers of that work have said as descriptive of the MS. of the President de Robien. A comparison of these extracts, and of the *fac-similes* in the plates, renders it quite certain that their MS. was the book now at Rennes, and not the volume preserved in the Paris Library.

I proceed now to give some account of the contents of the de Robien MS.; but in quoting from it I shall not attempt to preserve the contractions. To represent them accurately would require an especial fount of types.

The book is not all written in the same hand. It consists of fifteen portions—or, as printers would now call them, *signatures* or *staves*—containing an unequal number of leaves. This inequality may arise from the loss of some leaves of the original MS.; but this is not always the case. The following is a Table of these "signatures:"—

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\* Alluding to a *fac-simile* of this passage given in one of their plates, *Planche 47*.

† *Ib.*, p. 229.

‡ Reeves, *Adamnan*, p. xvi., xvii.

No. 1 contains . . . . .	10 leaves.	Then begins another hand, and the remaining signatures of the volume are numbered thus—	No. 10 [bis] containing . . .	8 leaves.
" 2 " . . . . .	8 "	" 11 [bis] " . . .	8 "	
" 3 " . . . . .	8 "	" 12 " . . .	8 "	
" 4 " . . . . .	10 "	" 13 " . . .	6 "	
" 5 " . . . . .	10 "	" 14 " . . .	8 "	
" 6 " . . . . .	10 "			
" 7 " . . . . .	10 "			
" 8 " . . . . .	8 "			
" 9 " . . . . .	10 "			
" 10 " . . . . .	5 "			
" 11 [not numbered] . .	5 "			

So that the total number of leaves now in the volume is 132 ; unless I have made a mistake in the number of leaves I have assigned to the signature No. 11 (not numbered), which in my notes is, I am sorry to say, somewhat obscure.

Fol. 1. 22 b. col. 1.—This portion of the MS. is all in the same handwriting, and contains a series of short religious tracts or sermons on the Christian virtues or duties. To these is prefixed a preface, which begins :—

Deo patri carissimo Petro dei  
gratia Portuensis .i. an onoir dia  
athan ꝛ peabap dap cimbreab an  
leabap po.

Deo Patri carissimo Petro Dei gratia  
Portusensi, i.e. in honour of God the Father  
and of Peter, for whom this book was  
begun.

I know not who the Peter here spoken of was. We should probably read *Portuensi* instead of *Portusensi* ; and, if so, he was probably a bishop of Porto, or Portus Augusti, at the mouth of the Tiber, near Rome ; but the transcriber, in the Irish translation which follows the Latin words, seems to have imagined that S. Peter the Apostle was intended. There was a Peter bishop of Porto at the beginning of the twelfth century, to whom S. Bruno, bishop of Segni and abbat of Monte Casino, addressed one of his epistles\*, on the forced investiture of the Emperor Henri by Pope Paschal, A. D. 1111.

Then follow the short religious tracts or sermons, each beginning with the words *Labpum anoir*, " Let us now speak . . . . . " The

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\* Ceillier, "Hist. des Auteurs Eccles.," . . . . . trum," (Lugdun.), tom. xx., p. 788.  
tom. xxi., p. 102, 107 ; "Biblioth. Pa-



Benedictines, in a passage already quoted, have mentioned these words, which they did not understand, but which attracted their attention, because of their frequent occurrence, and because they are written in a larger and peculiar character. They serve to identify the Rennes MS. with that which had been sent to the Benedictines by the President de Robien, inasmuch as they do not occur at all in the Paris MS.

Fol. 23. a. col. 1.—A tract beginning

Pouet in principio uirgo maria  
meo .i. cor[u]pta dicitur mihi ban-  
tigherna dam a corach mbeircti.  
on abeir auḡ. naem . . . .

Fovet in principio virgo maria meo, i. e.  
May the Lady Mary comfort me in the be-  
ginning of my work, for Saint Augustine  
says . . . .

This tract occurs also in the Paris MS., and it was one of the evidences on which M. Champolion relied in support of his opinion of the identity of that MS. with the volume described by the Benedictines. He has given a very correct *fac-simile* of it\*, in which it will be observed that the words “virgo maria meo” are so much contracted as to be decyphered with difficulty—in fact, I myself, in my former paper, failed to decypher them†. Twenty years ago I was not so well skilled in reading the contractions of such a MS., as I am now; and I am glad to have this opportunity of acknowledging my error. But in the Rennes MS. the words are written without contractions, and are quite easily read. I neglected to transcribe the passage quoted from St. Augustine; for my notes were necessarily made in great haste. The Tract was probably translated from the Latin, and the passage from St. Augustine would possibly have helped us to identify or discover the original work.

The Tract ends fol. 24. 1.

Fol. 25. a. col. 1.—A Tract beginning “Ut dixit Bernardus in sermone de beata Maria Virgine ḡc.” The rest is in Irish; but I unfortunately omitted, as before, to transcribe the quotation. Ends fol. 27. a. col. 2.

Similar religious tracts follow to fol. 35. a. col. 2., where we have a

\* See the “Palæographie Universelle;”  
tom. iv., Planche, 130 (Sir Fred. Madden’s  
Translation, vol. ii., p. 641).

† “Proceedings of Royal Irish Aca-  
demy,” vol. iii., p. 227.

Treatise on Confession, which begins thus [a space is left in the margin for an initial ornamented *i* or *a*]:—

[1] Siab ro na re cumgill bege  
 ðligir an paeipibin do beir incí amail  
 abeip panctur comar, ra .u. beir-  
 bing don leban pen abapap ruppa  
 quancum pummapum decima quin-  
 ta be incencione.

"These are the sixteen conditions that confession requires to have in it, as Saint Thomas says in the 5th Distinction of the book which is called *Supra quartum*, the fifteenth of the *Summa*, *De intentione*."

The reference here is to the great works of St. Thomas Aquinas on the *Sentences* (in *Librum Quartum Sententiarum* Distinct. xvii. 39. 4. 4. 1., according to the present mode of citing; and 3 *Summ.* q. 9. 4. 4. 1.)\* where the sixteen conditions of confession are given in these verses:—

"Sit simplex, humilis, cónfessio; pura, fidelis,  
 Atque frequens, nuda, discreta, libens, verecunda,  
 Integra, secreta, lacrymabilis, accelerata,  
 Fortis, et accusans, et sit parere parata."

Fol. 37. b., in the margin, in the handwriting (as I believe) of old Charles O'Connor, of Belanagare, is the following note:—

Ir ceip buine an Eipinn do nup "Scarcely a man in Erin makes his  
 [for gnuir] a paeipibin map abeip an confession as this book directs."  
 leabap ro.

Fol. 44. b. col. 2.—There is here a note, in a very bad hand, difficult to read, and in very ignorant spelling, to the effect that the writer had here inscribed his name (which is now illegible) in the year 1755. He adds "*Nannetiis*," which, I presume, signifies that his name was written here at Nantes.

Fol. 45. a. col. 1.—A collection of sayings gathered from the works of St. Augustine, beginning

Abep Au. cúbbe b3. . . .

"Augustine says that whoever is . . ."

Fol. 47. a. col. 2.—Here are continued the short tracts or sermons noticed by the Benedictines, beginning

Labpum anop don epocape. . . .

"Let us now speak of mercy."

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\* These references do not agree with the number of the distinctions and questions as given in the text. But it is not worth while to attempt to reconcile such

discrepancies, which are probably only evidence of the ignorance or carelessness of transcribers.

In this Tract are quoted SS. Augustine, Gregory, Isidore, Ambrose, Bonaventure.

Fol. 52. a. col. 2.—We have here the following very curious note:—

Locc don leabarra Rorr b'rom a  
c'rich .h. nEchach Muman, ⁊ peapra  
do Seon Mandavil, r'ibepi do m'und-  
t'ir n'fz Sazan do p'accaib Saza  
la feile Michil, ⁊ do r'iblaiz m'oran  
do t'ircaib in domuin, map ata an  
p'raingc ⁊ an almain, ⁊ an'cl'izeb  
appin co h'lapuralem: ⁊ c'ib b'e l'e  
bu'd ail bol d'pecham an t'ine rin ap  
ron cup coz C'ripc da popul f'eim  
hi map t'ir ca'p'ngeri, ⁊ do t'irblaiz  
da cho'raib naemta f'eim hi, ⁊ con-  
berna m'oran penm'ora ⁊ t'ecairco  
da popul inn'ci, ⁊ co'p coz a macha'p  
⁊ h'e f'eim do b'p'et ⁊ do a'blacab  
inn'ci; ⁊ map a dubairc f'e cup b'e  
f'eim ri na iudai'ge; ap ron f'ebur  
an co'pa'z rin tuc an t'ir, ⁊ ap ron  
nae'it'acht an t'ir do t'irblaiz h'i, ⁊ do  
coz a p'air do f'azbail a pon'ge ce'pc  
me'doin an bo'ham in h'lapuralem,  
innur comab ga'p da r'gelaib ⁊ da  
c'reibim no'ch'ain ap an ma'b rin  
ra'p ⁊ ra'p, bu'd'ear ⁊ bu'd t'ua'd; ⁊  
ir ann do chu'p r'e an r'p'p'atc naem  
bocum a app'cal domnach C'ingc'ib'ir,  
⁊ do chu'p fo ce'p'ib ha'p'ib an  
domain iat do t'irlab c'reibim ⁊  
c'p'abab do chinebaib an domain;  
⁊ c'ib b'e l'e bu'd ail a f'ir do be'it  
a'gci m'e r'lig'eb bu'd f'e'p'p do bul  
ap cach t'ir co h'lapuralem ⁊ na  
locc naemta at'air na t'imcill, indeo-  
ra'ib F'ing'in mac Dia'p'mata mic  
Domnaill mic F'ing'in mic Dia'p'mata  
mo'p h'i Ma't'ga'hna h'i, o'p ir'pe do  
chu'p an lebu'p'a a be'p'la ⁊ a la'bin,

"The place of this book is Ross-Broin  
in the territory of Ui-Echach-Mumhan  
and the person [i. e. author] of it, John  
Mandavil, a knight of the people of the  
king of the Saxons, who left Saxon-  
land on Michaelmas day, and traversed  
many of the lands of the world, as France  
and Germany, and the way from thence to  
Jerusalem. And, whoever has a desire  
to go to see that land\*, because Christ  
had selected it for His own people as a  
Land of Promise, and traversed it with  
His own holy feet, and uttered many  
sermons and instructions to His people in  
it, and chose that His Mother and Him-  
self should be born and interred in it, and  
as He said that He Himself was King of  
the Jews—or because of the excellence of  
the produce the land furnished, and the ho-  
liness of Him who traversed it, and who  
chose to receive His passion in the very  
central point of the world—in Jerusalem—  
so that it might be convenient for  
His fame and His faith† to reach from  
that place eastwards, and westwards,  
southwards and northwards. And it was  
in it that He sent the Holy Spirit to His  
Apostles on Pentecost-sunday, and sent  
them to the four quarters of the world, to  
sow the seed of faith and devotion in the  
tribes of the world;—and whosoever would  
wish to know the best way to go from  
every country to Jerusalem, and to the  
Holy places that are around it, Finghin  
son of Diarmait, son of Domhnall, son of  
Finghin, son of Diarmait Mor O'Math

\* The Holy Land.

† That is Faith in Him, or His Religion.

a gneigo 7 a habra a nḡaoibilge, do  
creolab na rligēba ap muir 7 ap tŕi  
co hlepupaleu, ba ḡaḡ aen le buḡ  
mian dol ba oileŕi ann, 7 co rpuḡ  
• Oŕrēannan, 7 co rŕlab ŕioin, 7 each  
rliḡeb no ḡabair ŕeon oŕin amach,  
7 do mbŕin each inḡnab do con-  
nairce ŕeon ap baēmib 7 ap tŕi-  
chaib an domain a coitchinne; 7 doḡ  
1 aoir an Ţiḡepna an tēan do ŕinḡi  
ŕeon a eachŕa .i. mŕi bliaban 7  
tŕi cēb, xxxi bliabna. A aoir in  
tŕach do cuir Ţinḡin a nḡaoibilge  
ŕo beirēḡ hē .i. mŕi cccc. lxx. ii.  
bliabna; 7 do bi ŕeon ceitŕi bliabna  
.x. ap .xx. ic cuarēuḡab an domain;  
7 ap nimpob do do ŕoin do baing-  
nib in papa a leabāŕ.

Ir iact ŕo na tŕiḡepnaba do bi  
oŕ cinn ḡaoibēl in uair do cuir  
Ţinḡin ŕo a nḡaoibilge. i. Tadhḡ  
mac Domnail oico mic Tairḡe na  
mainŕŕeēch mic Domnail ofec inna  
Mac Carthaḡ mŕ, 7 Diarmait  
mac Tairḡe mic Amhlāib ina .h. tSu-  
labam beŕŕe, 7 Donnchad mac Diar-  
mata mic Domnail mic Ţinḡin, 7  
Domnall cona mbŕaēŕib, oŕ cimb  
.h. nEchach; 7 Cormac mac Donn-  
chaba mic Domnail ŕiabaḡ oŕ cinn  
.h. Cairpŕe; 7 Diarmait mac Dom-  
nail ŕiabaḡ ana mac Carthaḡ  
Cairpŕeēch; 7 Domhnall mac Domh-  
nail mic Domnail cluaraḡ oŕ cinn  
tŕlechtea Diarmada ŕeŕuip; 7 Ţin-  
ḡin mac Meio Con meio Mŕic Con  
mŕic Ţinḡein ina O Eibeŕŕoēoil mŕ;  
7 Cormac mac Tairḡ mic Cormaio  
oŕ cinn Muŕḡŕaib; 7 Donnchad

gamhna (O'Mahony) will tell it; for it was  
he that put this book from English, and  
from Latin, from Greek, and from He-  
brew, into Irish, to show the ways on  
sea and on land to Jerusalem, to every  
one who may wish to go in pilgri-  
mage thither, and to the river Orthan-  
nan [i.e. the Jordan], and Mount Sion; and  
[to describe] every way that John\*  
proceeded from that out; and to relate  
every prodigy that John saw amongst  
the peoples and countries of the world  
in general. And the age of the Lord  
when John made his journey was one  
thousand years, and three hundred and  
thirty-two years. His age†, when Fin-  
ghin put it ultimately into Irish was  
one thousand, four hundred and seventy-  
two years. And John was thirty-four  
years visiting the world, and on his return  
to Rome the Pope confirmed his book.

"These are the Lords who were over  
the Gaoidhel when Finghin put this into  
Irish, viz :—Tadhg†, son of Domhnall óg,  
son of Tadhg of the monastery, son of  
Domhnall óg, as Mac Carthaigh Mór; and  
Diarmait, son of Tadhg, son of Amhlabh,  
was the O'Sullivan Berre; and Donnchadh,  
son of Diarmait, son of Domhnall, son of  
Finghin, and Domhnall, with their brothers,  
over Ui-Echach; and Cormac§, son of  
Donnchadh, son of Domhnall Riabhach,  
over Ui-Cairpre; and Diarmait, son of  
Domhnall Riabhach, as the Mac Carthaigh  
Cairbrech; and Domhnall, son of Domh-  
nall, son of Domhnall Cluasach over  
Slicht-Diarmada-Remhair||; and Finghin,  
son of Mac Con, son of Mac Con, son

\* i. e. Sir John Mandeville.

† i. e. Our Lord's age, or the era of A. D.

‡ This was Tadhg, called Liath, or the  
grey. See "Life and Letters of Florence  
MacCarthy," by Daniel MacCarthy, p. 452.

§ See 4. M. 1477, and "Life of Florence  
MacCarthy," p. 453.

|| "The descendants of Diarmait Rem-  
hair," or the Fat.

oḡ mao Toirpdealbaḡ mīo bḡiam  
mīo Machḡaḡna inna .h. bḡiam;  
ḡ Enḡi mac Eoḡam mīo Neill oḡ  
ina .h. Neill, ḡ eḡen eḡeana Congail  
aḡ Conn mac Aeda buiḡi mīo bḡiam  
ballaḡ, ḡ beḡbḡachaiḡ a aḡaiḡ ina  
.h. Neill buiḡi; ḡ Aed Ruad mao Neill  
ḡaiḡb mīo Toirpdelbaḡ an Fīna  
ma .h. Domnaill; ḡ eḡen iḡḡaiḡ  
Connacht aḡoi; ḡ Feiḡlim mac  
Toirpdelbaḡ mīo Aeda mīo Toirp-  
delbaḡ ina .h. Concubaiḡ; ḡ caḡḡo  
caoch ma c Uilliam iCellaḡ ma .h.  
Cellaḡ; ḡ Uilliam mao Aeda mīo  
bḡiam ma aḡaiḡ bon caob aiḡi bo  
fuḡḡa; ḡ Eoḡan mac Muḡchada hī  
Maḡuḡam ap eḡil nAnmchada; ḡ  
Muḡchad mao Muḡceptaiḡ mīo  
Donnchada Caemanaib na nḡ ap  
laḡmib; ḡ Cathaiḡ mac Cuinn mīo  
an Calbaḡ ap ibh Concubaiḡ; ḡ  
caḡc mac laḡen mīo ruaiḡiḡ ina .h.  
Duinn; ḡ Sean mao Maolpuanaḡh  
mīo Caḡḡo mīo Caḡḡo na nḡ ap  
'Eiḡib; ḡ ḡilla na naomh mao Caḡḡ  
mīo ḡilla na naomh ap ib Meachaiḡ;  
et alii multi an Eḡiḡinn o'runnamach  
nach nḡmḡaiḡ ap daḡ chumne.

of Finghin, as O'Edirscoll [O'Driscoll]  
Mór; and Cormac, son of Tadhg\*,  
son of Cormac, over Musgraidhe; and  
Donnchadh óg, son of Torrdelbach, son of  
Brian, son of Mathgamhain, as the O'Brien;  
and Henry, son of Eoghan, son of Niall  
og, as the O'Neill; and the power of Trian-  
Conghail† was with Conn, son of Aedh  
Buidhe, son of Brian Ballagh; and the  
brother of his father was the O'Neill  
Buidhe; and Aedh Ruadh, son of Niall  
Garbh, son of Torrdelbach-an-shina, was the  
O'Donnell, (and he had the power of lower  
Connacht); and Feidhlim, son of Torrdel-  
bach, son of Aedh, son of Torrdelbach, was  
the O'Concobhair; and Tadhg Caoch, son  
of William O'Cellaigh, was the O'Cel-  
laigh; and William‡, son of Aedh, son  
of Brian, was opposed to him on the  
eastern side of the Succ; and Eoghan§ son  
of Murchadh O'Madughain [O'Madden]  
was over Sil-Anmchada; and Murchadh,  
son of Muirchertach, son of Donnchadh  
Caemhanach, was king over Leinster; and  
Cathair, son of Conn, son of the Calbach  
[the Bak] over the Ui Conchobhair||; and  
Tadhg, son of Laighen, son of Ruaidhri,  
was the O'Duinn; and John, son of Maol-  
ruanaigh, son of Tadhg, son of Tadhg, was  
king over the Eile¶; and Gilla-na-naemh,  
son of Tadhg, son of Gilla-na-naemh, over  
the Ui Meachair\*\*; et alii multi in Erin  
from that time forth, who are not reckoned  
for commemoration.

Then follows the Irish translation of Sir John Mandeville's travels  
to fol. 68. b. col. 2.

\* Slain, 1495, 4. M.

† A name for the district of Clanaboy, or  
inheritance of Clann-Aedha-buidhe.

‡ See Geneal. Table, No. 32, in O'Do-  
novan's "Hy Many," p. 96.

§ *Ibid.*, No. 31.

|| That is, the O'Connor Failghe.

¶ That is, the Eile-O'Carroll.

\*\* The Cineal Mechair, whose tribe name  
was Ui-Cairin, whence the barony of Iker-  
rin, Co. of Tipperary. The name is now  
Meagher.

I have decyphered and translated from my rough notes the foregoing very curious document, by the able assistance of my friend Mr. W. M. Hennessy. We learn from it that this book was transcribed at Rossbroin, "in the country of Hy nEchach Mumhan," now Ivaugh\*, the territory of O'Mahony, in the county of Cork. Rossbroin, now Rossbrin, was a castle of the O'Mahonys, in the parish of Skull, barony of West Carbery.

"The person," that is to say, the author of the original work of which this MS. contains an Irish translation, was Sir John Mandeville, "a Knight of the people of the King of the Saxons," whose well known travels in the Holy Land were so popular in England, and indeed in Europe, in the 14th and following centuries. It has not, I believe been hitherto known that there was an Irish version of this remarkable book, made at the close of the 15th century, by an eminent Irish chieftain, Finghin O'Mathgamhna, or O'Mahony. This is no doubt the same Finghin, or Florence (as the name is generally anglicized) O'Mahony who died in the year 1496, according to the Chronology of the Four Masters, and who is described by them as Finghin O'Mahony of Fonn-iartharach†, "general supporter of the humanity and hospitality of West Munster, a wise man, learned in the Latin and the English." The Annals of Ulster (Dublin MS.) called him "a man of understanding, penetration, learning, and knowledge in the history of the world, *toip 7 abap*, "in the east and here."

This description agrees very well with what we may conceive to have been the character of a man who had executed such a work as a translation into Irish of Sir John Mandeville's Travels. The writer then gives us the genealogy of this Fingin O'Mahony, up to Diarmait Mór; and the Four Masters mention another Diarmait, "a truly hospitable man, who never refused anything to any one," who died in 1427. This was perhaps the father of Fingin, the translator of Sir John Mandeville. The early genealogy of Mathgamhain, son of Cian, who was a contemporary of Brian Borumha, will be found in the Append. A. to

\* Ivaugh or Iveagh, is an attempt to soften for English pronunciation the Irish *Ibh* [ablative plural of *Ui* or *Hy*] *Eoch-adha*. See Wars of the Gael and the Gall, p. 243, Table IV., No. 8, Intr., p. clviii., n. 5.

† *Fonn-iartharach*, i. e. the western land; the name given to the territory of Hy nEachadho, the patrimony of this branch of the O'Mahonys. See Dr. O'Donovan's note on the Four Masters, at A. D. 1496.

the Danish Wars, Table V., The generations between him and the Fingin who translated Sir John Mandeville are as follows :—

Mathgamhain son of Cian  
     a quo O'Mahony.  
 |  
 Diarmaid.  
 |  
 Conchobhar.  
 |  
 Diarmaid.  
 |  
 Domhnach of the Ui n Eochad  
 |  
 Conchobhar.  
 |  
 † Diarmait Mór.  
 |  
 † Fingin.  
 |  
 † Dmhnall.  
 |  
 Diarmait, ob. 1427.  
 |  
 † Fingin\*, ob. 1496.

The Irish author of the memorandum just quoted further tells us that Sir John Mandeville set out on his travels on Michaelmas day, 1332, that he was thirty-four years "visiting the world;" that on his return to Rome "his book was confirmed by the Pope;" and that Fingin O'Mahony "put it into Irish," in the year 1472.

The importance of this translation into Irish of the famous travels of Sir John Mandeville can scarcely be exaggerated. If it were transcribed and printed, it would probably add considerably to our Irish vocabulary; and it would also establish the state of the text of Sir John's work at the close of the 15th century, which is suspected of having been corrupted by many interpolations of the monks, with a view to promote pilgrimages to the Holy Land. That Sir John's book was "confirmed by the Pope," is expressly stated by himself. See Halliwell's edition, Lond. 1860, pp. 314, 315.

It is worthy of notice that the earliest printed edition of the work, with a date, was that in Italian, by Pietra de Cornero, Milan, 1480, 4to. which was followed by the edition in English, printed at West-

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\* The names marked (†) are given in the passage just quoted from the Rennes MS. They will also be found, with the

earlier portion of the genealogy, in Cronnelly's Hist. of the Eoghanachts, in a note, quoted from a Lambeth MS., p. 225.

minster, by Wynkyn de Worde, 1499, 8vo.; the Irish version of the work, written in 1472, was therefore earlier than any printed edition\*.

Then we have a very curious and interesting list of the chieftains of the principal Irish tribes in this latter year. It speaks for itself, and cannot fail to be of great value to the genealogist. It will be seen that, although some preponderance is given to the southern tribes, yet the list extends to all Ireland.

It may be convenient to some readers to have here, in a tabular form, the names of the above-named chieftains under their respective clans or kingdoms :—

1. *Mac Carthy mòr*. TADHG [called *Liath*, the Grey], son of Domhnall óg, son of Tadhg na Mainistrech, son of Domhnall óg.
2. *O'Sullivan Beare*, or *Berre*. DIARMAIT, s. of Tadhg, s. of Amhlaibh [or Olaf].
3. *Uí Echach*. DONNCHAD, s. of Diarmait, s. of Domhnall, s. of Finghin, and DOMHNALL, with their brothers. [The family name, after surnames were established, was O'Mathgamhna, or O'Mahony. Book of Rights, p. 256, n., Topograph. Poems of O'Dubhagain and O'Huidhrin, p. lxviii. n. (588)].
4. *Uí Cairpre*. CORMAC, s. of Donnchadh, s. of Domhnall Riabhach [or Reagh].

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\* According to some authorities there was a Latin version of Sir John Mandeville's travels, printed at Liège, in 1455; but others tell us that this edition is without date. The truth is, that this Latin version was made from the original French, in 1355, at Liège, but printed at Venice, perhaps about the year 1455, although the date of printing is not given. See the colophon at the end of it. A fine copy of this rare book is in the Library of Trinity College, Dublin. It forms one of a series of five Tracts, bound together, which were all evidently printed at the same time, and were probably issued in the same volume. The book has no pagination. The tracts it contains are (1) *S. Bonaventuræ animæ*

*et hominis interioris dialogus*, *sign.* a— (in eights); (2) *Proverbia in theutonico primo deinde in Latino sibi invicem consonantia*, *sign.* a—d; (3) *Liber cuius auctor fertur Joannes de Mandeville*, *sign.* A—H; (4) *Ludolphi de itinere ad terram sanctam* (1386), *sign.* aa—hh; (5) *Liber Marci Pauli de Veneciis, De Consuetudinibus et conditionibus orientalium regionum*, *sign.* a—k.

Sir John Mandeville died at Liège, 17 Nov., 1372. Many MSS. of his Travels exist in our public libraries; but as Sir John died before the invention of printing, it is not wonderful that a century should have elapsed after his death before the book was printed.



5. *Mac Carthy Cairbrech*. DIARMAIT, s. of Domhnall Riabhach [or Reagh]. See the genealogy, *Life of Florence Mac Carthy*, by Daniel Mac Carthy, p. 453.
6. *Slíocht Diarmada Remhair*. DOMHNALL, s. of Domhnall, s. of Domhnall Cluasach.
7. *O'Eidirsceoil* (or *O'Driscoll*) *mór*. FINGHIN, s. of Mac Con, s. of Mac Con, s. of Finghin.
8. *Musgraidhe* (or *Muskerry*). CORMAC, s. of Tadhg, s. of Cormac.
9. *The O'Brien*. DONNCHAD óg, s. of Tordealbach [or Turlogh], s. of Mathgamhain [or Mahon].
10. *The O'Neill*. HENRY, s. of Eoghan, s. of Niall óg.
11. *Trián Conghail*, or *Clann-Aedha-Buidhe* [now *Clanaboy*]. CONN, s. of Aedh Buidhe, s. of Brian Ballagh.
12. *O'Neill Buidhe*. The brother of Aedh Buidhe (see No. 11).
13. *The O'Donnell* (with the power of lower Connacht). AEDH RUADH, s. of Niall Garbh, s. of Tordealbach an Fina.
14. *The O'Conchobhair* [or *O'Conor*]. FEIDHLIM, s. of Tordealbach, s. of Aedh, s. of Tordealbach.
15. *The O'Cellaigh* [or *O'Kelly*]. TADHG CAOCH, s. of William O'Cellaigh; but William, s. Aedh, s. of Brian, was opposed to him on the Eastern side of the river Suck [i. e. in Dealbhna Nuadhat].
16. *Sil Anmchada* [the *O'Madughain*, or *O'Madden*]. EOGHAN, s. of Murchad O'Madughain.
17. *King of Leinster*. MURCHADH, s. of Muircheartach, s. of Donchadh Caemhanach [Kavenagh].
18. *O'Conchobhar* [*Faileghe*]. CATHAIR, s. of Con, s. of the Calbach.
19. *O'Duinn* (*O'Dunne*). TADHG, s. of Laighen, s. of Ruaidhri.
20. *King of Eile* [i. e. *Eile* or *Ely O Carroll*]. TADHG, s. of Tadhg.
21. *O'Meachair*. GILLA-NA-NAEMH, s. of Tadhg, s. of Gilla-na-naemh.

Fol. 69. a. col. 1.—Here follows a religious tract of no historical interest, to fol. 74 a.

Fol. 74. b.—was originally blank, but now contains the following note:—

“Ambitiosus honos, luxus, turpisque voluptas  
Haec tria pro trino Numine mundus habet.

Miri Emamb óg o Ceallunǵ do  
 ropiob an rianb laibni rí an baile  
 puirte an ríobni .i. anra Ġleanb, an  
 reiréb la do mí Augurc, 1599, an  
 oeb bliabam do coǵab Miumneó a  
 naǵabni Ġall; ǵ Ġo ma leoran cneo-  
 óar rín ma-ta toil bia [read Óé] linn  
 docum na Ġuǵi rín do benam.

"I am Edmond óg O'Kelly who wrote\*  
 this Latin verse in Baile-Puirt-an-Rideri\*,  
 i. e. in the Glenn, the sixth day of the  
 month of August, 1599; the first year of  
 the war of the Munstermen against the  
 Foreigners; and may this plundering fall  
 upon them, if the will of God be with us in  
 making this prayer.

The "Foreigners" here spoken of are of course the English. A full account of the "war" alluded to will be found in the Four Masters (1599, 1600), O'Sullivan Beare, *Hist. Catholicor. Ibern. Compend.* (tom. iii. lib. 5. c. ix.), and other authorities. The unfortunate expedition of the Earl of Essex in Munster is no doubt intended.

Fol. 75. a. col. 1.—The Life of St. Colman, son of Luachan, commencing "Viriliter agite et confortetur cor vestrum omnes qui speratis in Domino:" the rest is in Irish; it occupies fifteen leaves. I am not aware of the existence of any copy of this Life in Ireland. Colgan does not appear to have had it in his possession. He makes no mention of it, and has made up a short life, compiled by himself, from the various notices of St. Colman mac Luachain, and of his half brother, who was also named Colman. *Acta SS.* 30 *Mart.*, p. 792.

There is great confusion between these two saints, in consequence of their having had the same name, as well as from the similarity in the names of their churches. Lassar, their common mother, had two sons, both named Colman, but by different fathers. One of these, called also *Mo-Colm-og* (with the diminutive affix *og*, little or beloved, and the devotional prefix *mo*, my, that is to say, "my special saint or patron"), was venerated on the 30th March. He was of the tribe of Hua Guala, whose territory was Gail-fhine in Ulster; his church was *Lann-mocholmog* [church of St. Mocholmog] now Magheralin or Maralin, in Dalaradia in Ulster. The other Colman, *mac Luachain*, or son of

\* "The town of the Knight's port in the Glenn." Dr. Reeves suggests that this must be Glin, or Glenn-Corbraighe, in the N. W. of the Co. of Limerick, where there is a good harbour on the Shannon, where the *Knight of Glin* resides, and from which he takes his title; in Irish, *Ridire an Gle-*

*anna*. The castle of Glin was called Cloch-Glenna. It was surprised and sacked, and every soul within it put to death, including some women and children, by Sir George Carew, President of Munster, aided by the Earl of Thomond, in 1600. See *Four Masters*.

Luachan, was venerated on the 17th of June, at a place in Meath, called also *Lann*, and *Lann-mic-Luachain* [church of the son of Luachan], to distinguish it from the *Lann*, or church of his half-brother. This Luachan was son of Aedh, son of Maine, son of Fergus Cearbhaill, son of Conall Crimhthann, son of Niall of the Nine Hostages. Both the brothers Colman flourished at the close of the 7th century. See Colgan, *ubi supra*, and Four Masters, at A. D. 699.

It is probable that the Irish Life of St. Colman mac Luachain preserved in the Rennes MS., would effectually remove this confusion between the two brothers; and I regret very much, for that reason, that it was not in my power, during my stay at Rennes, to transcribe it; but it would have taken at least a fortnight's hard work to do so; and as I was ordered abroad for relaxation, and to escape hard work, this was to me impossible.

Fol. 90. a.—Here follows, in a most beautiful hand, a copy of the *Dinnsenchus*, or History of the Forts of Ireland. This part of the volume is certainly as old as the close of the 13th or beginning of the 14th century.

It commences thus:—

<p>Senchair bimb Enebh mpo do pigne amorgein mac amalga mpile bona deirib cempach . . .</p>	<p>The history of the forts of Eriinn begins here, which Amorgein, son of Amhalgaidh, the Poet of the Deisi of Tara, wrote . . .</p>
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Of this tract we have several copies—a very good one (although imperfect) in the book of Leinster in Trinity College, and others in the Library of this Academy. But the Rennes copy exceeds in beauty of penmanship almost any MS. of its date that I have ever seen.

With this the volume terminates.

It is unfortunately impossible, as I have been informed, consistently with the rules of the Rennes Library, to obtain a loan of this, to us, singularly interesting volume; but if any competent Irish scholar, who could spend some weeks at Rennes, would transcribe the Irish version of Sir John Mandeville's Travels, and the Life of St. Colman mac Luachain, he would confer a most important benefit on Irish literature.

## DE QUIBUSDAM EPISCOPIS.

BODLEIAN MS.; RAWLINSON, No. 480.

[See *Proceedings of the Royal Irish Academy*, vol. ix. (1866) p. 184.]

**I**SU Երրտ, Մարիա, Քաթրաւ, Կոլում Կիլլե, Երուջն.—Կումբե  
սումուդէ ըստնա ար արօւե Եօ Եարժօցաւ Երենն Եա նա՛  
ժըրտեր ըստե Եարժօցա անօր, չճ ճօմբա՛ն ժըրմեա Եա ըստն  
աջար ըստն սեթրե.

Եւրջ ա լճճճճ Եա ըստն ար տօրա՛ն, Եր նա Եարժօցա Եարտաւ.

Մըր Եա Եստա՛ն մա՛ս ըստն Երջար ըստն 17 Մարտի Եա  
Երրտ 1665 ու 1666.

Աճա՛ն Կաօն.—Կա՛ն Եա Քաթրաւ Երթօր Աճա՛ն Կաօն Եա  
Երթօր Եա Եարտի ըստն Եա.

Նօտա: չօ մա՛ն Եա Աճա՛ն Կաօն Երթօր Եա Եա.

Աճա՛ն Կաօն.—Կա՛ն Եա Քաթրաւ Երթօր Աճա՛ն Կաօն, Եա  
Երրտ 554. Կաթա Եա Եա Եա Եա Եա.

Աճա՛ն Կաթա.—Երջն Եա Եա Եա Եա, Ե Եա Եա, Եր  
Եա Երթօր, Եր Երթօր Եա—Եա Եա Եա Եա. Եա ըստն Եա  
Աճա՛ն Կաթա Եա Եա Եա Եա Եա Եա Եա Եա Եա.

Արն Մճըր.—Եա Եա Եա Եա, Երթօր Երթօր Եա Եա Եա;  
Եա Եա Եա Եա Եա Եա Եա Եա Եա Եա. Եա Եա Եա Եա Եա  
Եա Եա Եա Եա Եա Եա Եա Եա.

<sup>1</sup> For the annotations the translator is indebted to W. M. Hennessy, M.R.I.A.

<sup>2</sup> *Achadh-Caoin* (or *Achadh-cinn*). This place has not been satisfactorily identified. Colgan (*Trias Thaum.*, p. 182) thought that it was the same place as Achadh-na-Cille (Aughnakilly, barony of Kilconway, county of Antrim). See Reeves's *Down and Connor*, p. 89, note <sup>2</sup>,

and O'Donovan's *Four Masters*, A.D. 554, note <sup>o</sup>.

<sup>3</sup> *Cathbadh—Cathdubh*. Different names of the same person, who is called *Cathub* in the Martyrologies of Tallaght and Donegal, where his obit is entered under April 6. The *Four Mast.* (A. D. 554) also write the name *Cathub*; but the *Chron. Scotorum* (A. D. 555) has

# ON SOME BISHOPS OF IRELAND,

BY DUALD MAC FIRBIS.<sup>1</sup>

TRANSLATED BY D. H. KELLY, M. R. I. A.

**J**ESUS, MARY, PATRICK, COLUMB CILLE, BRIGHT.—Brief memorials here of certain Bishops of Erinn, for whom episcopal sees are not now reckoned; although they were reckoned in their own times and sees.

Take notice, reader, that the sees are placed first, and the bishops after.

I am Duald Mac Firis who arranges this, the 17th March, Anno Christi 1665 or 1666.

**ACHADH-CAOIN.**<sup>2</sup> Cathbadh,<sup>3</sup> son of Fergus, bishop of Achadh-Caoin; in the one hundred and fiftieth year of his age he died.

NOTE: Haply Achad-Caoin and [Achadh]-Cinn are identical.

**ACHADH-CINN.**—Cathdubh,<sup>4</sup> son of Fergus, bishop of Achadh-Cinn, Anno Christi 554; fifty and one-hundred years his age.

**ACHADH-TOGARThA.**—Brigid, daughter of Dallbronagh, and Diarmaid and Ængus, and Bishop Eoghan; they were of the Fotharta.<sup>4</sup> It is they who are in Achadh-TogarthA,<sup>5</sup> in the territory of Hy Duach of the plain of Airgedros.<sup>6</sup>

**ARDMORE.**<sup>7</sup>—Declan of Ardmore, bishop and confessor, of the race of Fedhlimidh Rectmhar, king of Erinn. This Declan was of the bishops that were in Erinn before Patrick.

*Cathbadh.* The latter authority also gives his age as 150 years.

<sup>4</sup> *Fotharta*: now the barony of Forth, county of Carlow; called *Fothartha-Ui-Nolain*, or O'Nolan's Fothartha, to distinguish it from other districts called Fothartha.

<sup>5</sup> *Achadh-TogarthA.* See next note.

<sup>6</sup> *Airgedros.* Ui-Duach, or Hy-Duach, is represented by the present parish of

Odogh, barony of Fassadineen, county of Kilkenny. But, according to an Inquisition taken in the year 1685, the district of Ui-Duach was then considered co-extensive with the said barony. See O'Donovan's note, *Four Masters*, A. D. 850, note <sup>e</sup>, and MS. 24, C. 6., R. I. A.

<sup>7</sup> Barony of Decies-within Drum, Co. Waterford.

Արքեպ Մուաբաւն. .i. Մուաբան երբօր 6 արքեպ Մուաբաւն ;  
30 Աւգստ.

Արիս իոնսուիչ.—Օրարմաւ երբօր 6 Օրիս իոնսուիչ.

Արցիալլ.—Ած Օ Շալլաւե երբօր Արցիալլ, ր շեն անանած  
Երեն, զիւսւ 1182.

Մաօլիօր Օ Շընալլ, երբօր Արցիալլ, զիւսւ 1187.

Մաօլիօր մա ան երբօր մա Մաօլիարաւ, երբօր Արցիալլ,  
՞օ 66 1195.

Նիօլ մա Կաթարաւ, երբօր Արցիալլ, իւր 1356.

Նրաւ մա Կաթարաւ, երբօր Արցիալլ, ՞օ 66 1358.

Ած Սա հեծաւ, երբօր Արցիալլ, զիւսւ 1369.

Արթըր ածաւ.—Լադաւ երբօր Արթըր ածաւ.

Արթըր Լադըր.—Փաւթը Սա Սուիւիւր, երբօր արթըր Լադըր,  
՞օ 66 1104.

Օադան ինիւր Օաօլ, .i. երբօր, ին արթըր Լադըր ածա ին  
Ինըր Օաօլ. 13 Sept.

Արթըր Մաւչ.—Օրարմաւ մա Մաթար երբօր 6 Արթըր  
մաւչ, 1 Եւարե րաժա 1 րարաւ Մանաչ.

Աօլմաչ.—Տեւ ներբօր 6 Աօլմաւիչ .i. ին Օմնաչ մօր .i.  
սն. ներբօր Օմնաւիչ մօր Աօլմաւիչ. Մա 6 րօ ածա Աօլմաչ 1  
մօրաւ Կա Րաւր.

Օալան Աօլմաւիչ երբօր, 14 December.

Աօնրաւ.—Կաւմա երբօր ՆԱօնրաւ, զիւսւ արա ան-  
նաւ 661.

Օգըւար երբօր ՆԱօնրաւ, րասա 730.

Աօլմաւ երբօր ՆԱօնրաւ, զիւսւ 871.

Արան ՞գ, երբօր ՆԱօնրաւ, անն Արաւ 642. Օօ մա 6  
րօ Լա արաւրա Կաւնրաւ ; րա Կաւնրաւ.

Մօչօմա երբօր ՆԱօնրաւ.

<sup>1</sup> Errigal, county of Monaghan.

<sup>2</sup> *Airiud-Ionduigh*, not identified.

<sup>3</sup> Airgiall (Oriell), i. e. bishopric of  
Clogher.

<sup>4</sup> *O'Cellaigh*. The Four Mast. and the  
Ann. L. Cé, &c., call him O'Caellaighi,  
or O'Kealy; but in Ware's list of the  
bishops of Clogher, he is called O'Kelly.

<sup>5</sup> Ann. L. Cé, and IV. M.

<sup>6</sup> IV. M.; but Ware says in 1184.

<sup>7</sup> Ware.

<sup>8</sup> Ob. 1356, Four Masters.

<sup>9</sup> IV. M.

<sup>10</sup> *Aedh O'Heothaigh*: i. e. Hugh  
O'Hoey. His name is not in Ware's list  
of the bishops of Clogher. The IV. M.  
have the death of Aodh O'Neill, bishop  
of Clogher, at the year 1369, as also the  
Annals of Loch Cé; and the name Ua  
Heothaigh is probably a mistake for

AIREGAL-MUADHAIN.<sup>1</sup> — Muadhan, bishop of Airegal-Muadhain, 30th August.

AIRIUD-IONDUGH.<sup>2</sup> — Diarmaid, bishop of Airiud-Iondugh.

AIRGIAL.<sup>3</sup> — Hugh O'Cellaigh,<sup>4</sup> bishop of Airghiall, and head of the canons of Erinn, quievit 1182.<sup>5</sup>

Maolisa O'Carroll, bishop of Airgiall, went to his rest 1187.<sup>6</sup>

Maolisa, son of the bishop Mac Maelchiaran, bishop of Airgiall, died 1195.<sup>7</sup>

Nicholas Mac Cathasaigh, bishop of Airgiall, flourished 1356.<sup>8</sup>

Brian Mac Cathmail, bishop of Airgiall, died 1358.<sup>9</sup>

Aodh O'Heothaigh,<sup>10</sup> bishop of Airgiall, quievit 1369.

AIRTHER-ACHAIDH.<sup>11</sup> — Lughaidh, bishop of Airthier-achaidh.

AIRTHER-LAIGHEN.<sup>12</sup> — Flaithemh O'Dwyer, bishop of Airthier-Laighen, died 1104.<sup>13</sup>

Dagdan of Inbher-Daile,<sup>14</sup> id est bishop; in Airthier-Laighen he is, in Inbher-Daile, 13 Sep.<sup>15</sup>

AIRTHER-MAIGHE.<sup>16</sup> — Diarmaid, son of Mechar, bishop of Airthier-Maighe, in Tuath-ratha<sup>17</sup> in Fermanagh.

AOLMAGH.<sup>18</sup> — Seven bishops from Aolmagh, id est in Domhnach-mor; viz., seven bishops of Domhnach-mor-Aolmaighe. If this be so, Aolmagh is in Breifne-O'Ruairc.

Dallan of Aolmagh, bishop, 14 December.<sup>19</sup>

AONDRUIM.<sup>20</sup> — Cummine, bishop of Aondruim, quievit circa annum 661.<sup>21</sup>

Oegetchair, bishop of Aondruim, pausat 730.<sup>22</sup>

Colman, bishop of Aondruim, quievit 871.<sup>23</sup>

Cronan Beg, bishop of Aondruim, anno Christi 642.<sup>24</sup> Perhaps this is he with whom Caendruim is placed. See Caendruim.

Mochoma, bishop of Aendruim.

that of O'Neill.

<sup>11</sup> *Airthier-Achaidh*, not identified.

<sup>12</sup> *Airthier-Laighen*; East Leinster.

<sup>13</sup> Four Masters.

<sup>14</sup> *Inbher-Daile*; Ennereilly, county of Wicklow.

<sup>15</sup> Mart. Taml. and Mart. Doneg.

<sup>16</sup> *Airthier-Maighe*. Armoy, Co. Fermanagh.

<sup>17</sup> *Tuath-ratha*. Tooraah in Fermanagh.

<sup>18</sup> *Aolmagh*. Donaghmore, barony of Dromahaire, county of Leitrim.

<sup>19</sup> Mart. Doneg.

<sup>20</sup> *Aondruim*. Mahee Island, in Strangford Lough.

<sup>21</sup> Four Masters, 658: Tig. and Chron. Scot. 659.

<sup>22</sup> IV. M.

<sup>23</sup> IV. M.

<sup>24</sup> Ob. IV. M.

Críostan eppcop nAonbroma, anno Críurci 632.

Cuimen eppcop nAonbroma, anno domini 698.

Ara.—Eccnech comarba Enna Airne, eppcop agur ancoire, anno 916.

Aelchu barab ainm pupa Airne, mac Paoláir mic Ebdáluig; agur fa ní Orruige in Paoláir rin. Ar uair níol Paoláir la hOrruige. Uime abberar bo pupa .i. papa; ó ro gab abðaine na Rómá ear éir nDregeoir, agur porpacais a abðaine agur bo luib do iarruib a maigirbnech cairir go hiaréar Eorpa, agur go hAruinn na ndéir; gonab í an tner pelic aingil Airne pelic Pupa mic Paoláir mic Ebdáluig.

brecan (nó bracan) eppcop: go maó é ro brecan Airne i ceill bhreccán i ncuab Muinan.

Arb breacain.—Aelgnab eppcop airb breacain, moircuip 776.

Maoluma eppcop airb breacain, ob. 823.

brecan eppcop (airbe breacain Míbe), no abb Maige bile, 6 December.

Arb éarna.—beoair eppcop Arba éarna, quieuic 523. A péil ar an 8. lá do Márta.

Arb rraéta.—Eppcop Eogan Arba rraéta.

Moip Maolpoðarraig, eppcop Arba rraéta, 678.

Coibben eppcop Arba rraéta, quieuic 705. Doig gur ionann ip Coibbenac eppcop Arba rraéta, earba anno Críurci 706, ra péil ata ar an 26 lá do November.

Át-da-laarg.—Eppcop Coinne ó ath da laarg (1<sup>o</sup> Dec.) i ttaob chenannra i Míbe.

<sup>1</sup> 638, Chron. Scot. and IV. M.

<sup>2</sup> *Cuimen*. This Cuimen is not referred to in any of the Irish Annals; and the editor does not know where Mac Firbis found the date of his obit.

<sup>3</sup> The Great island of Aran, in Galway Bay.

<sup>4</sup> Four Masters.

<sup>5</sup> *Pupa*. In the Life of S. Endeus, published by Colgan, a note occurs relative to this Pupa, or Papa, of which the following is a translation:—

“Three holy men went from Ireland into Britain, &c.; after some time they went to Rome. At this time the Roman pontiff died, and the people and clergy sought to make S. Papeus, one of the three, pope, but which he refused to consent to, and St. Hilarius was made comarb of Peter. . . . At length the three return to Ireland, and go to Aran.”—Act. SS. p. 708, cap. 19.

<sup>6</sup> *Cill-Breacain*; now Kilbreckan, barony of Upper Bunratty, county of Clare.



Criotan, bishop of Aondruim, [ob.] anno Christi 632.<sup>1</sup>

Cuimen,<sup>2</sup> bishop of Aondruim, [ob.] anno Domini 698.

ARA.<sup>3</sup>—Eccnech, comarb of Enna of Ara, bishop and anchorite, [ob.] anno 916.<sup>4</sup>

Aelchu, who was named the Pope of Ara, the son of Faolchar, son of Edalach; the said Faolchar was king of Ossory, and from him descend the race of Faolchar in Ossory. The reason why he was called Pupa<sup>5</sup> (Pope), was because he obtained the abbacy of Rome after Gregory; and he vacated the abbacy, and went in search of his master (i. e. Gregory), across to the west of Europe, and to Ara of the saints; so that the third angelical cemetery of Ara is the cemetery of Pupa, son of Faolchar, son of Edalach.

Brecan, or Bracan, bishop. Perhaps this is Brecan of Ara, who is [venerated] in Cill-Brecain<sup>6</sup> in Thomond.

ARD-BRECAIN.<sup>7</sup>—Aelgnad, bishop of Ard-Brecan, died 776.<sup>8</sup>

Maoluma,<sup>9</sup> bishop of Ard-Brecain, ob. 823.

Brecan, bishop (of Ard-Brecain in Meath), or abbot of Magh-Bile,<sup>10</sup> 6 December.<sup>11</sup>

ARD-CHARNA.<sup>12</sup>—Beo Aedh [Aedus vivus], bishop of Ard-Carna, quievit 523.<sup>13</sup> His festival is on the eighth day of March.<sup>14</sup>

ARD-SRATHA.<sup>15</sup>—Owen, bishop of Ard-Sratha.

Death of Maelfogharty, bishop of Ard-Sratha, 678.<sup>16</sup>

Coibden, bishop of Ard-Sratha, quievit 705. Probably this is the same as Coibdenach, bishop of Ard-Sratha, who died A. D. 706,<sup>17</sup> whose festival is on the 26th day of November.<sup>18</sup>

ATH-da-laarg.<sup>19</sup>—Bishop Coinne from Ath-da-laarg (1st December), near Cenannus, in Meath.

<sup>7</sup> *Ard-Brecain*, county of Meath.

<sup>8</sup> Four Masters.

<sup>9</sup> *Maoluma*. The Four Masters record, under A. D. 823, the death of a Maerubha, bishop of Ard-Brecain.

<sup>10</sup> *Magh-Bile*. Moville, county of Down. The festival of Brecan, abbot or bishop of Magh-Bile, is set down in the Calendar at 29 April.

<sup>11</sup> Mart. Doneg.

<sup>12</sup> *Ard-Charna*; Ardcarne, barony of

Boyle, county of Roscommon.

<sup>13</sup> Four Masters; 518, Chron. Scot.

<sup>14</sup> Mart. Doneg.

<sup>15</sup> *Ard-Sratha*. Ardstraw, county of Tyrone.

<sup>16</sup> IV. M. Chron. Scot.

<sup>17</sup> Ann. Ulster and Chron. Scot.

<sup>18</sup> Mart. Doneg.

<sup>19</sup> *Ath-da-laarg*. "Ford of two forks;" near Kells, county of Meath.

Աժ Եւրոն.—Բիննէ Եւրոն, երբօր Ըլլէ Բիննէ, 6 Աժ Եւրոն ԻՆ Օրրաճ 2 Feb.

Աժ Բաժաւ.—Իժ երբօր օ Աժ Բաժաւ 1 Լաճոն, 14 Julii.

Աժ ԷրուՄ.—Տօրմուտաճ Ըօրմաւ երբօր Աժա ԷրուՄ, 741.

Բօրտերո երբօր (ԵւրճիԵլ Բաւրաւ), 6 Աժ ԷրուՄ ա Լաճաւր, 21 October.

Ըոննրաւա երբօր Աժա ԷրուՄ, զուէւ 819.

Լօմա, երբօր 6 աժ ԷրուՄ (ԵւրճիԵլ Բաւրաւ) 21 October.

Մաօլէւոն երբօր աճր աղճօրա աժա ԷրուՄ, 929.

Ըօրմա երբօր Աժա ԷրուՄ, աճր ԸօմարԲա Բաւրաւ; anno 496, 17 February.

Օրրաւ երբօր օ Բաժ Օրրաւ քր Աժ ԷրուՄ աւար; anno Ըրրա 686; February 17.

Ըւմոն երբօր ԻՆ Աժ ԷրուՄ; February 17.

Լաժա երբօր ԻՆ Աժ ԷրուՄ; February 17.

Բաւլէ Տաւն.—Ըար Ըաւն երբօր Լաւաւ, ԻՐ 6 Բերա քր քճ 1 Էթաժ Տաւն ԷրուՄ աւար; anno 512 աճ Ըաճ Էթա, չ. ա ճօր. Ար 6 աժա 1 մԲաւլէ Տաւն et cetera.

Բոննէօր.—ԸւրԻնր, քաժ աճր երբօր մւնտրա Բոննաւր, 951.

Ըարմաւ Օ Մաօլաւա, ԸօմարԲա Ըոմճաւլ, Ըաւնաւ քօրաւ, քճրԻնժ աճր երբօր, Եճ 1016.

Ըաւալ երբօր Բոննէաւր, 11 Septembris.

Ըաւ Ըաժաւլ մա Ըճաժաւ, երբօր Ը Ըաւա, Եճ 927. Ըաւ Ըաժաւլ մա Ըճաժաւ Եճ Ել Եոճ Ըօճ ա Ըաժաւ Բոննէաւր, 926.

<sup>1</sup> *Ath-Duinn*, i. e. "the Ford of Dorn." The Mart. of Donegal adds that *Dorn* was the name of a hill in Magh-Raighne. It was probably near or at Cill-Finneche.

<sup>2</sup> *Cill-Finneche*; the church of Finnech, now Killinny, in the parish and barony of Kells, county of Kilkenny.

<sup>3</sup> *Ath-fadat*; Aghade, or Ahade, barony of Forth, county of Carlow.

<sup>4</sup> Mart. Doneg.

<sup>5</sup> *Ath-Truim*; Trim, county of Meath.

<sup>6</sup> Four Masters; 745, Ann. Ult.

<sup>7</sup> *Laoghair*, or *Ui-Laoghair*, the ancient name of a district comprising the greater part of the present baronies of Upper and Lower Navan, county of Meath.

<sup>8</sup> Mart. Doneg.

<sup>9</sup> IV. M.

<sup>10</sup> Mart. Doneg.

<sup>11</sup> *Maeléoin*. This name is written *Maeléoin* (Malone) by the Four Masters. He was probably the same as *Maeléoin*,

**ATH-DUIRN.**<sup>1</sup>—Finnecb-Duirn, bishop of Cill-Finche<sup>2</sup> from Ath-duirn in Ossory, 2 Feb.

**ATH-FADAT.**<sup>3</sup>—Id, bishop of Ath-fadat, in Leinster, July 14.<sup>4</sup>

**ATH-TRUIM.**<sup>5</sup>—Dormitatio of Cormac, bishop of Ath-truim, 741.<sup>6</sup>

Fortchern, bishop (disciple of Patrick), from Ath-truim, in Lao-ghaire,<sup>7</sup> 11 October.<sup>8</sup>

Cennfaeladh, bishop of Ath-truim, quievit, 819.<sup>9</sup>

Loman, bishop, from Ath-truim, a disciple of Patrick, 11 October.<sup>10</sup>

Maolécín,<sup>11</sup> bishop and anchorite of Ath-Truim, ob. 929.<sup>12</sup>

Cormac, bishop of Ath-truim, and comarb of Patrick, [ob.] anno 496,<sup>13</sup> 17 Feb.<sup>14</sup>

Bishop Ossan, from Rath-Ossain,<sup>15</sup> to the west of Ath-truim, anno Christi 686,<sup>16</sup> 17 Feb.<sup>17</sup>

Cuimen, bishop in Ath-truim, 17 Feb.<sup>18</sup>

Lachtan, bishop in Ath-truim, 17 Feb.<sup>19</sup>

**BAILE SLAINE.**<sup>20</sup>—Erc of Slane, bishop of Liolcagh, and from Fertafer-feg, at the eastern side of Sidh-truim. It was the year 512<sup>21</sup> when he died: his age was 90. It is he that is (venerated) in the town of Slane, &c.

**BENNCHOR.**<sup>22</sup>—Duibhinsi, a most eminent man, and bishop of the community of Bennchar, 951.<sup>23</sup>

Diarmaid O'Maeltelcha, comarb of Comghall, a perfect wise man, scribe and bishop, died in 1016.<sup>24</sup>

Daniel, bishop of Benncha, 11 September.<sup>25</sup>

Ceile-Dabhail, son of Scannall, went to Rome from the abbacy of Benncha, 926.<sup>26</sup>

bishop and anchorite, whose festival is given in the Mart. Dung. at the 20th of October.

<sup>12</sup> Four Masters.

<sup>13</sup> IV. M. and Chron. Scot.

<sup>14</sup> Mart. Doneg. and Mart. Taml.

<sup>15</sup> *Rath-Ossain*. This was the name of a place a little to the west of Trim. In the Annals of Ulster and of the Four Masters, Ossan, or Osseni, is called bishop of Monasterboice.

<sup>16</sup> Ann. Ult.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> Mart. Taml.

<sup>19</sup> Mart. Taml.

<sup>20</sup> *Baile Slaine*. Slane, county of Meath.

<sup>21</sup> Four Masters; 513, Chron. Scot.

<sup>22</sup> *Bennchor*; Bangor, county of Down

<sup>23</sup> IV. M.

<sup>24</sup> IV. M.; 1017, Chron. Scot.

<sup>25</sup> Mart. Taml. and Mart. Doneg.

<sup>26</sup> IV. M.

beḡ é'ne.—Eppcop luḡar baoi in Érinna na eppcop ruil  
caimig Pabraiḡ na eppcop inre, do áicig irin inir (ar muir laim  
le laiguib) bana hainm beḡ é'ne. Tērbā anno Chriṡci 500. A  
pēl 23 Aprēil.

Cronnmael abb beḡ Érenn, eppcop ir pēp leguib Tamlaḡta,  
964.

biopra.—Dobiu, eppcop biopra, 842.

Flaichnia eppcop biopra, mortuus 851.

Ód éluain.—Fraoḡan eppcop ó dó éluain i Laoigir, ó chlúain  
éidneḡh rair, nó ar béulair flébe blaḡma im dó éluain, nó ó  
Inir mic Éarca, no o Inir mic Éarca.

boch éonair.—Céle Chriṡc, ó cill Cele Chriṡc; in Uib Dun-  
chaba, i ppoḡarṡuib a laiguib ata Cill Cele Chriṡc ó dóich éonair,  
3 Marta.

brecmuig.—Áibḡe eppcop ir abb éire ba ḡlair.

Áibḡe .i. aóḡbeḡ, uair ba beḡ é'én a bpearṡair aḡur a  
mforbuilb. Ata a ceall ppi hliḡeḡ anber, no i mḡbrecmuig a  
cCera in iartar Connacht.

brepne.—Ádó O Fínb, eppcop na brepne, do éḡ in Inir Clo-  
érainn, 1136.

Flann Ua Connachṡaig éppcop na brepne, quieuit 1132.

Síomon o ruairc, eppcop na brepne, quieuit 1285.

Maṡa maḡ Duibne, eppcop na brepne, quieuit 1314.

Eppcop na brepne .i. O Chriobacain, quieuit 1328.

Conḡóbar mac Connama, eppcop na brepne, quieuit 1355.

<sup>1</sup> *Beg-Eri*; Beggery Island, Wexford Harbour.

<sup>2</sup> *Four Masters*, and *Chron. Scot.*

<sup>3</sup> *Mart. Doneg.* and *Mart. Taml.*

<sup>4</sup> *IV. M.*

<sup>5</sup> *Biorra*; Birr, King's County.

<sup>6</sup> *IV. M.*

<sup>7</sup> *IV. M.*

<sup>8</sup> *Bo-chluain*, "Cow's lawn or (meadow)." From the description, it would appear that two places in Laighis (Leix, Queen's County,) were so called—one to the east of Clonenagh, and the other somewhat to the west of it, or in front of Sliabh-Bladhma. The one here re-

ferred to is a couple of miles to the west of Maryborough.

<sup>9</sup> *Both-Chonais*, pronounced Bo-cho-nais. This establishment is now represented by the old grave-yard in the townland of Binnion, parish of Clonmany, barony of Inishowen, and county of Donegal.

<sup>10</sup> *Hy Dunchadha*. This was the name of the tract of land extending between the River Liffey and the Dublin mountains, the patrimony of the family of Mac Gilla Mocholmog, for an account of whom see Gilbert's "*History of Dublin*," vol. i. pp. 230, 408.

BEG-ERI.<sup>1</sup>—Bishop Ibhar, who was in Erin as a bishop before Patrick came as a bishop into it, dwelt in an island (in the sea near to Leinster), which is named Beg-Eri. He died A. C. 500.<sup>2</sup> His festival is on the 23<sup>rd</sup> April.<sup>3</sup>

Cronmael, abbot of Beg-Eri, bishop and lector of Tamlacht; [died] 964.<sup>4</sup>

BIORRA.<sup>5</sup>—Dodiū, bishop of Biorra, 842.<sup>6</sup>

Flaithnia, bishop of Biorra, mortuus 851.<sup>7</sup>

BO-CHLUAIN.<sup>8</sup>—Fraechan, bishop of Bo-chluain, in Laighis, to the east of Cluain-eidhnech, or right before Sliabh-Bladhma, in Bo-chluain, or from Inis-mic-Erca, or from Insi-mic-Erca.

BOTH-CHONAIIS.<sup>9</sup>—Cele-Christ, of Cill-Cele-Christ, 3 March; in Hy Dunchada,<sup>10</sup> in the Fotharts<sup>11</sup> of Leinster, is the church of Cele-Christ of Both-Chonais.

BRECMUIGH.<sup>12</sup>—Aidhbhe, bishop and abbot of Tir-da-glais.<sup>13</sup>

Aidhbhe i. e. Aedh-beo (Aedus vivus), for he was active in prodigies and in miracles. His church is to the south of Imlech, or in Brechmagh, in Cera, in the west of Connaught.

BREIFNE.<sup>14</sup>—Aedh O'Finn, bishop of the Breifne, died in Inis-Clothrinn,<sup>15</sup> 1136.<sup>16</sup>

Flann O'Connaghty, bishop of the Breifne, quievit 1132.<sup>17</sup>

Simon O'Ruairc, bishop of the Breifne, quievit 1285.<sup>18</sup>

Matthew Mac Duibhne, bishop of the Breifne, quievit 1314.<sup>19</sup>

The bishop of the Breifne, i. e. O'Criodachan,<sup>20</sup> quievit 1328.<sup>21</sup>

Conor Mac Connamha, bishop of the Breifne, quievit, 1355.

<sup>11</sup> *In the Fotharts*; ἰ ποταμῶν. This should probably be ἰ πορταῶν, "in the Fortuathas (or border lands)," as the *Fortuatha* of Leinster included the southern part of the county of Dublin, and was not confined to the territory of Ui-Mail, in Wicklow, as O'Donovan thought. (*See* "Book of Rights," p. 250, *note*.)

<sup>12</sup> *Brecmuigh*. Breaffy, barony of Carra, county of Mayo.

<sup>13</sup> *Tir-da-glais*. Terryglass, barony of Lower Ormond, county of Tipperary.

<sup>14</sup> *Breifne*, i. e. the present diocese of

Kilmore.

<sup>15</sup> *Inis-Clothrinn*. Now Iniscloghran, in Lough Ree.

<sup>16</sup> Ann. Loch Cé, and IV. M.

<sup>17</sup> 1231, Ann. Four Masters, Ult., and Loch Cé.

<sup>18</sup> IV. M., Ann. Loch Cé, and Ware.

<sup>19</sup> IV. M., Ann. Loch Cé, and W.

<sup>20</sup> *O'Criodachan*. This seems to have been the same as the bishop who is called "Patrick" in Ware's list of the bishops of Kilmore. (Harris's ed. of "Ware," vol. i. p. 227).

<sup>21</sup> IV. M.; Ann. Ult.

Riceard O Raigilligh, eppcop na bpeirne, do ecc 1369.

Comar mac Ainbriu meġ brábuigh, eppcop agur eirínnec an  
bd bpeirne re pé 30 bliadan, quieuit 1511.

Cormac mag Samraðain, bar ġaibre eppcop ir in mbpeirne,  
quieuit 1511.

brítania.—Ceoborur eppcop brítanae, quieuit 689.

Cairiol Iorpaē.—brón eppcop ó cairiol Iorpaē in lb Fiaēpaē  
muairde, anno Domini 511; lwin 8 la.

Caondruim (Porte Aondruim). — Quier Cronain eppcop  
Caondroma, circa annum 639. Pec Aondruim.

Capn Furburde.—Muaban eppcop o Capn Furburde, marpa  
6 moirtur.

Ceannanur.—Maelpinnen mac Nectain, eppcop Cenannra,  
comarba Ultain agur Cairniġ, 967.

Cillacharb, no aichib. — Reētabra, eppcop Cille haēairb,  
952.

Cillacharb bpaigniġe.—Dubartac, eppcop Cille achairb, quie-  
uit 869.

Eppcop Dapptac ó Cill achairbh bpaigniġe.

Mac Epc Cille achairbh, eppcop.

Cill air.—Aeb mac bpic, eppcop, ó Cill áir i Mibe, agur ó  
Sliab liaġ i tēir bōġuine i cēnel Conaill, quieuit anno Crirē  
588. A pel x<sup>o</sup> Novemb.

Cill achairb bpoma pōta.—Sincēll, abb Cille achairb bpoma  
pōta, .i. an pen Sincēll, 548; 330 bliadna a aoir.

battar 12 eppcop ir 12 oilēpēē, ġo niomab ele, a cCill achairb  
bpoma pōta, in lb Failġe, áit ambái Sincēll porar paġart, agur  
Sincēll rinrip eppcop.

<sup>1</sup> Four Masters.

<sup>2</sup> IV. M.

<sup>3</sup> IV. M.

<sup>4</sup> 690 Angl. Sax. Chron.

<sup>5</sup> *Cairiol-Iorra*; Killaspagbrone, ba-  
rony of Carbury, county of Sligo.

<sup>6</sup> IV. M.; 510 Chron. Scot.

<sup>7</sup> Mart. Doneg. and Mart. Taml.

<sup>8</sup> *Caondruim*; this was one of the an-  
cient names of the hill of Tara. See  
next note.

<sup>9</sup> *Cronan*. This is apparently the Cro-  
nan mentioned under the head of Aon-  
druim, for which Caondruim seems to be  
a mistake.

<sup>10</sup> *Carn-Furbaidhe*. It is stated in the  
Dinnsenchus, "Book of Lecan," fol. 231,  
that this was the name of a large carn on  
Sliabh-Cairbre, or the Carn mountain,  
in the north of the county of Longford;  
and Colgan (AA. SS., p. 253) observes  
that Cill-Modani was "juxta Carn-fur-

Richard O'Reilly, bishop of the Breifne, died 1369.<sup>1</sup>

Thomas, son of Andrew Mac Brady, bishop and herenech of the two Breifnes during 30 years, quievit 1511.<sup>2</sup>

Cormac Mac Samhradhain, styled bishop in the Breifne, quievit 1511.<sup>3</sup>

BRITANNIA.—Theodorus, bishop of Britannia, quievit 689.<sup>4</sup>

CAISIOI-IORRA.<sup>5</sup>—Bron, bishop of Caisiol-Iorra, in Hy-Fiachrach of the Moy, anno Domini 511.<sup>6</sup> His festival is on the 8th of June.<sup>7</sup>

CAONDRUIM<sup>8</sup> (Forte Aondruim).—Quies of Cronan,<sup>9</sup> bishop of Caondruim, ob. circa annum 639. See Aondruim.

CARN-FURBAIDHE.<sup>10</sup>—Muadan, bishop of Carn-Furbaidhe, March 6 mortuus.<sup>11</sup>

CEANNANUS.<sup>12</sup>—Maolfinnen, son of Nechtan, bishop of Cennanus, comarb of Ultan<sup>13</sup> and of Cairnech,<sup>14</sup> 967.<sup>15</sup>

CILL-ACHAIDH (or ACHIDH).<sup>16</sup>—Rechtabra, bishop of Cill-achaidh, 952.<sup>17</sup>

CILL-ACHAIDH-DRAIGHNIGHE.<sup>18</sup>—Dubhartach,<sup>19</sup> bishop of Cill-achaidh, quievit 869.<sup>20</sup>

Bishop Darrtach, from Cill-achaidh-draighnighe.

Mac Erca, bishop of Cill-achaidh.

CILL-AIR.<sup>21</sup>—Aedh Mac Bric, bishop of Cill-air in Meath, and from Sliabh-Liag in Tir-Boghuine, in Cinel-Conaill, quievit anno Christi 588.<sup>22</sup> His festival on 10th November.

CILL-ACHAIDH-DROMA-FOTA.<sup>23</sup>—Sinchell, abbot of Cill-achaidh-droma-fota, i. e. the Elder Sinchell, 548;<sup>24</sup> 330 years was his age.

There were 12 bishops and twelve pilgrims, with many others, in Cill-achaidh-droma-fota, in Ui-Failghe, where Sinchell junior was priest, and Sinchell senior bishop.

baidhe."

<sup>11</sup> Mart. Taml. and Mart. Doneg.

<sup>12</sup> Kells, county of Meath.

<sup>13</sup> *Ultan*; founder of Ard Breacan, in Meath.

<sup>14</sup> *Cairnech*. St. Cairnech of Tulen, or Dulane, near Kells, in Meath.

<sup>15</sup> Four Masters, Chron. Scot.

<sup>16</sup> *Cill-achaidh*; Killaghy, county of Fermanagh.

<sup>17</sup> IV. M.

<sup>18</sup> *Cill-achaidh-draighnighe*, the same as Cill-Achaidh of note <sup>16</sup>.

<sup>19</sup> *Dubhartach*. This name is written Dubhtach by the Four Masters.

<sup>20</sup> IV. M.

<sup>21</sup> *Cill-air*; Killare, county of Westmeath.

<sup>22</sup> Chron. Scot.; IV. M.

<sup>23</sup> *Cill-achaidh-droma-fota*; Killeigh, King's County.

<sup>24</sup> IV. M.; Chron. Scot. 551.

Cill (portc cairbre in) gairne.—Domab Cairpre eppcop ata  
Nouembur 1, do bec irin cill rin.

Cill aréteer.—Ioain (.i. Eóin) eppcop Cille aréteer.

Cill daiprinn, pe hÉr ruaid [atuaib]. — daiprionn eppcop,  
8 Mai.

Cill Chaptauḡ.—1 tair boguine, 6 Marra; Capthach eppcop,  
mac Aongusa mic Naéppaie, riḡ Eoganaéda Cairil.

Cill bia.—Neman eppcop ó cill bia, 1 Sept.

Cill bpacain.—bpacan no bpecan, eppcop, Aipril 1.

Cill Cele Cripce.—Cele Cripce, eppcop ó cill Cele Cripce in lb  
Duncaba il Laighnib.

Cill Cuanna.—Eppcop Petmeó ó cill Chuanna, .i. Petmeó ó  
óill Cuama no Coama.

Cill-cuilinn.—Mac Tail Cille cuilinn; eppcop epibe, aḡur  
Eogan a ainm, 548. Maor 11.

Suibne mac Segonain, eppcop aḡur riagloir Cille cuilinn  
962.

Tuachal Ua ḡarḡam, eppcop Cille cuilinn, do ecc 1030.

Cill cunga.—Dabnan eppcop Cille cunga, 11 Aipril.

Cill ba ler.—Sanctan, eppcop, ó cill ba ler, 9 Iflaóí.

Cill buma ḡlinn.—Moḡenog, eppcop, ó Cill buma ḡlinn i  
nberḡirce bpeḡ, Decemb. 26.

Cill eanga.—Eppcop Oimba ó Cill eannga. Cill epḡa, portc  
Cill pḡga.

Cill eppcop Sanctain.—Eppcop Sanctan mac Cantoin riḡ  
bpecan.

Cill eppcop Oponain.—Eppcop bponan i Cill eppuic Oponain.

<sup>1</sup> Cill... ingaire. The Compiler suggests that this might be "Cill-Cairbre."

The Mart. Doneg. commemorates a bishop Cairbre at 1 November, and adds that there was a Cill-Cairbre near Asaroe, in the county of Donegal.

<sup>2</sup> Cairbre; in Ulster.

<sup>3</sup> Kilcarra, county of Donegal.

<sup>4</sup> Mart. Mart. Donegal and Mart.

<sup>5</sup> Tam.

Kilcarra, barony of Banagh, county of Donegal.

<sup>6</sup> Tir-Boghuine. Now the barony of Banagh, county of Donegal.

<sup>7</sup> 5 Mar., Mart. Doneg. and Mart. Tam.

<sup>8</sup> Cill-Bia; not identified.

<sup>9</sup> Mart. Donegal.

<sup>10</sup> 1 May, Mart. Doneg. and Mart. Tam.; and see above under Ara.

<sup>11</sup> Cill-Cele-Christ. See under Bothchonaia.

<sup>12</sup> Hy Dunchadha. See note <sup>10</sup>, p. 90, supra.

b  
Si

<sup>1</sup> 1

<sup>2</sup> IV

<sup>3</sup> IV

<sup>4</sup> 690

<sup>5</sup> Cais.

rony of C

<sup>6</sup> IV. M

<sup>7</sup> Mart. I

<sup>8</sup> Caondree

cient name  
next note.



**CILL-** (perhaps **CAIRBRE**) **INGAIRE**.<sup>1</sup>—Perhaps it is Cairbre, the bishop, who is [commemorated] Nov. 1, that is in this church.

**CILL-AIRTHER**.<sup>2</sup>—Joain (i. e. John), bishop of Cill-airther.

**CILL-BAIRRINN**.<sup>3</sup>—To the north of **Es-ruadh**. **Bairrion**, bishop, 8 May.<sup>4</sup>

**CILL-CARTHAIGH**.<sup>5</sup>—In **Tir-Boghuine**; <sup>6</sup> 6 March, <sup>6</sup> **Carthach**, bishop, the son of **Aongus**, son of **Nathfraech**, king of the **Eoghanacht** of **Cashel**.

• **CILL-BIA**.<sup>8</sup>—**Nemhan**, bishop of **Cill-Bia**, 1 September.<sup>9</sup>

**CILL BRACAN**.—**Bracan**, or **Brecan**, bishop, April 1.<sup>10</sup>

**CILL-CELE-CHRIST**.<sup>11</sup>—**Cele-Christ**, bishop of **Cill Cele-Christ**, in **Hy Dunchadha**,<sup>12</sup> in **Leinster**.

**CILL-CUANA**.<sup>13</sup>—**Fethmech**, bishop of **Cill-Cuana**, i. e. **Fethmech**, bishop of **Cill-Tuama**, or [**Cill**]-**Toama**.

**CILL-CUILINN**.<sup>14</sup>—**Mac Tail** of **Cill-Cuilinn**: (he was a bishop, and his name was **Eoghan**); 548.<sup>15</sup> May 11.<sup>16</sup>

**Suibhne**, son of **Segonan**, bishop and ruler of **Cill-Cuilinn**, 962.<sup>17</sup>

**Tuathal O'Garvan**, bishop of **Cill-Cuilinn**, died, 1030.<sup>18</sup>

**CILL-CUNGA**.<sup>19</sup>—**Dadnan**, bishop of **Cill-Cunga**, 11 April.<sup>20</sup>

**CILL-DA-LES**.<sup>21</sup>—**Sanctán**, bishop of **Cill-da-les**, 9 May.

**CILL-DUMA-GLINN**.<sup>22</sup>—**Mogenog**, bishop of **Cill-duma-glinn**, in the south of **Bregia**, December 26.<sup>23</sup>

• **CILL-EANGA**.<sup>24</sup>—Bishop **Dioma**, from **Cill-Eanga**. **Cill-Erga**, forte **Cill-Forga**.

**CILL-ESPUC-SANCTAN**.<sup>25</sup>—Bishop **Sanctán**, son of **Canton**, king of **Britain** (i. e. **Wales**.)

• **CILL-ESPUC-DRONAN**.<sup>26</sup>—**Dronán**, bishop of **Cill-Espuc-Dronan**.

<sup>13</sup> *Cill-Cuana*. *Cill-Tuama*. The former would now be written *Kilquan*, and the other *Kiltoome*. There are many places in Ireland bearing these names.

<sup>14</sup> *Cill-Cuilinn*; Old *Kilcullen*, county of *Kildare*.

<sup>15</sup> *Four Masters*; 551 *Chron. Scot.*

<sup>16</sup> May 11; *recte* June 11. *Mart. Doneg.* and *Mart. Taml.*

<sup>17</sup> *IV. M.*

<sup>18</sup> *IV. M.*

<sup>19</sup> *Cill-Cunga*; not identified.

<sup>20</sup> *Mart. Doneg.* and *Mart. Taml.*

<sup>21</sup> *Cill-da-les*; not identified.

<sup>22</sup> *Cill-Duma-Glinn*; *Kilglyn*, barony of *Upper Decie*, county of *Meath*.

<sup>23</sup> *Mart. Doneg.*

<sup>24</sup> *Cill-Eanga*. The Compiler adds, "*Cill-erga, forte Cill-forga*;" *Killarga*, barony of *Dromahaire*, county of *Leitrim*.

<sup>25</sup> *Cill-Espuc-Sanctán*; *Kill-Saint-Anne*, county of *Dublin*.

<sup>26</sup> *Cill-Espuc-Dronan*; not identified.

Cill Dronain. Dronan episcop 6 cill Dronain, Decemb. 12.

Cill Fínné.—Fínné buir, episcop Cille Fínné o at Duirn in Oirraige, Feb. 2.

Cill Foirteceirn, in Uib Drona. Foirteceirn episcop, bairgibal Patraic, Oct. 11.

Cill foitirbe.—Pec Cuil foitirbe.

Cill forga no Cill earga.—Fionnéab episcop, Nouemb. 11.

Cill Dneallain.—Episcop dneallan (ataib dá cill Dneallain i ceir fiachrach muaidé), Sept. 7.

Cill lan.—Episcop Aod i Cill lan.

Cill inri.—Aillein, episcop, agur an óg (no ingen óg) o Cill inri. Nota.—Cill Aillein in inri Sgreobuinn i ceir Fiacrae Muaidé; mairib mór na heaglaíri rin for. Nouemb. 1.

Cill maigenn.—Maigenn episcop ir abb cille Maigenn, la taob Aea eliaé, Decemb. 18.

Cill Mainéin.—Episcop Manéan, no Mainéain, i cill. M.

Cill moir Enir.—Crunnmael episcop, ab Cille moir Enir, quieuic 765.

Cill Muine.—Dauid episcop, Cille Muine, ir airb episcop inri brecan uile, Mar. 1.

Cill Mobuic.—Simplex, episcop .i. Mobuic 6 Cill Mobuic i Soquin, Feb. 12.

Cill raéain.—(Blank in original).

Cill riúmanab in Albain. Canneé abb, Oct. 11.

Cill ruaidé.—Colman mac Caébada, episcop Cille ruaidé i nDailaraibe, ar bñú Loáa Laoig in Ultoib, Octob. 16.

<sup>1</sup> *Dronan*. The form *Drunan* is also suggested by the compiler.

<sup>2</sup> *Mart. Doneg.*

<sup>3</sup> *Killinny*, in the parish and barony of Kells, county of Kilkenny.

<sup>4</sup> *Mart. Doneg. and Mart. Taml.*

<sup>5</sup> *Idrone*, county of Carlow.

<sup>6</sup> *Mart. Doneg. and Mart. Taml.*

<sup>7</sup> *Killarga*, county of Leitrim.

<sup>8</sup> *Nov. 11, recte 12; Mart. Doneg.*

<sup>9</sup> *Tír-Fiachrach*. Now the barony of

*Tireragh*, county of Sligo.

<sup>10</sup> *17, Mart. Doneg.*

<sup>11</sup> *Cill Insi*. See text.

<sup>12</sup> *Inis-Sgreobuinn*, otherwise *Eiscir-abhann*, now *Inishcerone*, in the parish of Kilglass, barony of Tireragh, and county of Sligo.

<sup>13</sup> *Mart. Doneg.*

<sup>14</sup> *Kilmainham*, near Dublin.

<sup>15</sup> *Mart. Doneg.*

<sup>16</sup> *Kilmanaghan*, barony of Kilcoursey,

**CILL-DRONAN.** Dronan,<sup>1</sup> bishop, from Cill-Dronan, December 12.<sup>2</sup>

**CILL-FHINNHCHE.**<sup>3</sup>—Finnch-Duinn, bishop of Cill-Fhinnche, from Aith-duinn, in Ossory, Feb. 2.<sup>4</sup>

**CILL-FORTCHERN IN UI-DRONA.**<sup>5</sup>—Fortchern, bishop, disciple of Patrick, Oct. 11.<sup>6</sup>

**CILL-FOITHIRBHE.** See Cuil-Foithirbhe.

**CILL-FORGA, or CILL-EARGA.**<sup>7</sup>—Finnchad, bishop, Nov. 11.<sup>8</sup>

**CILL-GREALLAN.**—Greallan, bishop (there are two Cill-Greallans in Tir-Fiachra<sup>9</sup> of the Moy), Sept. 7.<sup>10</sup>

**CILL-IAN.**—Bishop Aedh, of Kill-Ian.

**CILL-INSI.**<sup>11</sup>—Ailltin, bishop, and the virgin (or the young maiden) of Cill-insi. Nov. 1.<sup>12</sup>

NOTE.—Ailltin's church is in Inis-Sgreobhuinn,<sup>13</sup> in Tir-Fiachra of the Moy. The walls of that church are still in existence.

**CILL-MAIGHNEN.**<sup>14</sup>—Maighnen, bishop and abbot of Cill-Maighnenn near Dublin, Dec. 18.<sup>15</sup>

**CILL-MAINCHIN.**<sup>16</sup>—Bishop Manchan, or Mainchin, in Cill-Manchan.

**CILL-MOR-ENIR.**<sup>17</sup>—Crunnmael, bishop, abbot of Cill-mor-Enir, quievit 765.<sup>18</sup>

**CILL-MUINE.**<sup>19</sup>—David, bishop of Cill-Muine, and archbishop of the isle of Britain, Mar. 3.<sup>20</sup>

**CILL-MODIUT.**<sup>21</sup>—Simplex, bishop, i. e., Modiut of Kill-modiut in Soghan,<sup>22</sup> Feb. 12.<sup>23</sup>

**CILL-RATHAIN.**—(Blank in original.)

**CILL-RIGHMANAD, IN ALBA.**<sup>24</sup>—Cainnech,<sup>25</sup> abbot, October 11.<sup>26</sup>

**CILL-RUADH.**<sup>27</sup>—Colman, son of Cathbadh, bishop of Cill-ruadh in Dal-Araidhe, on the brink of Loch-Laegh<sup>28</sup> in Uladh, Oct. 16.<sup>29</sup>

King's Co.

<sup>17</sup> Kilmore, three miles east of Armagh.

<sup>18</sup> Four Masters.

<sup>19</sup> *Cill-Muine*; St. David's, Wales.

<sup>20</sup> Mart. Doneg.

<sup>21</sup> Kilmude, in Hy-Many.

<sup>22</sup> *Soghan*, in Hy-Many, the district of the enslaved tribes, near the Suck.

<sup>23</sup> Mart. Doneg.

<sup>24</sup> *Cill-Righmanad*, in *Alba*; St. Andrew's, Scotland.

<sup>25</sup> *Ouinnech*. St. Canice of Achadh-bo, Queen's County; also founder of Cill-Cainnigh, i. e. Kilkenny.

<sup>26</sup> Mart. Doneg. and Mart. Taml.

<sup>27</sup> Kilroot, barony of Lower Belfast, county of Antrim.

<sup>28</sup> *Loch-Laegh*, the ancient name of Belfast Lough, which Adamnan Latinizes *Stagnum Lacus Vituli*. See Reeves' "Adamnan."

<sup>29</sup> Mart. Doneg. and Taml.

Cill Sganburl, no cill bian. Pærþur eppcop Cille Sganburl, no bian ; aþur iŕ pïðr rïŕ.

Cill Sgïpe. Robarþað (Pïonnglaïŕi), eppcop ; Conull eppcop Cille rþïpe, 865.

Cill plebe. Þiace (eppcop Slebte) cille plebe.

Cill Tïvill. Eppcop Þoïrceþal (i cill Tïvïl), mac Tail, mic Þeþa, mic Cuïpe mic Luïgþeð. Seðt neppcop cille Tïvïl, no þpoma Tïvïl, Nouemb. 1.

Cill tuama (no toama). Nïnnïð eppcop cille tuama. 1 Mïðe. Nouemb. 13. Þec cill Cuanna.

Cill Uŕaïlle. Uuapaille, eppcop, mac ua Þaïŕð. Aug. 27. Aða cill Uŕaïlle a Lauþnïð.

Cenel Þoþain. Caþapað mac Aïlche, eppcop cenel Þoþain, 946. Þec tïŕ Þoþain.

Ua Cobþaïþ, apþ eppcop cenel Þoþain, quieuŕ, 1173.

Þïolla an ðoïmþeð Ua Cepþallaïŕ, eppcop tïpe Þeðþuïŕ, 1279.

Þloïŕïŕt Ua Cepþallaïŕ, eppcop tïpe hÞeþoþain, quieuŕ, 1293.

Cïnd Þalapar. Iolan, eppcop Cïnd Þalapar, quieuŕ, 687.

Cïnd þapab. Ðaniel eppcop, anno 659 ; Þeb. 18. Aða Cill Þapab anþ, et cetera.

Þlaan eppcop ð cïnd þapab, i nÞallþaïðelaïð ; Þubblaan a þŕïom caþaïŕ ; iŕ þe þaïŕþeŕ “þlaan þlaþað þpetan.” Aug. 10.

Cïŕŕïolaïþ. Ant eppcop Ua Caettain, i. apþ eppcop Ua Cenþelaïþ, quieuŕ, 1135.

Iopeþ Ua hAeða, eppcop Ua cCïŕŕïolaïþ, 1183.

Cloþop, Þïlïp, Map. 4.

Aïhïl eppcop, quieuŕ, 867.

<sup>1</sup> Not identified.

<sup>2</sup> Killakeery, co. Meath.

<sup>3</sup> Four Masters ; and 867, Chron. Scot.

<sup>4</sup> *Cill-sleibhe*. This is apparently a mistake, for *Cill-slebhite*, or Slatey, in the Queen's Co., as *Cill-sleibhe* is Killeavy, Co. Armagh.

<sup>5</sup> Probably Kiltel, barony of Salt, Co. Kildare.

<sup>6</sup> Mart. Doneg.

<sup>7</sup> Kiltome, barony of Fore, Co. Westmeath.

<sup>8</sup> Mart. Doneg.

<sup>9</sup> Killossey, near Naas, Co. Kildare.

<sup>10</sup> Mart. Doneg.

<sup>11</sup> *Cenel-Eoghain*, i. e. the diocese of Derry.

<sup>12</sup> Four Masters.

<sup>13</sup> O'Coffey, Ua Cobhthaigh. His Christian name was Murrough (Muirédhach).

<sup>14</sup> IV. M. ; and Ann. Loch-Cé.

<sup>15</sup> *Gilla-an-Choimdedh*. This is Latinized Germanus by Ware.

CILL-SGANDAIL, or CILL-BIAN.<sup>1</sup>—Fergus, bishop of Cill-Sgandail, or Cill-Bian, and that is true.

CILL-SGIRE.<sup>2</sup>—Robhatach of Finglas, bishop; Conall, bishop of Cill-Sgire, ob. 865.<sup>3</sup>

CILL-SLEBHE.<sup>4</sup>—Fiach (bishop of Sleibhte) of Cill-Slebhe.

CILL-TIDIL.<sup>5</sup>—Bishop Foirceadal of Cill-Tidil, son of Tal, son of Dega, son of Corc, son of Lughaidh. The seven bishops of Cill-Tidil (or Druim Tidil), Nov. 1.<sup>6</sup>

CILL-TUAMA (or TOMA).<sup>7</sup>—Ninnidh, bishop of Cill-Tuama in Meath, Nov. 13.<sup>8</sup> See Cill-Cuanna.

CILL-USAILLE.<sup>9</sup>—Usaille (Auxilius), bishop, son of Ua Baird, Aug. 27.<sup>10</sup> Cill-Usaille is in Leinster.

CENEL-EOGHAIN.—Cathasach, son of Ailche, bishop of Cenel-Eoghain,<sup>11</sup> 946.<sup>12</sup>

O'Coffey,<sup>13</sup> archbishop of Cenel-Eoghain, quievit 1173.<sup>14</sup>

Gilla-an-Choimdedh O'Carolan,<sup>15</sup> bishop of Tir-Eoghain, 1279.<sup>16</sup>

Florence O'Carolan, bishop of Tir-Eoghain, quievit 1293.<sup>17</sup>

CIND-GALARAT.<sup>18</sup>—Iolan, bishop of Cinn-Galarat, went to his rest 687.<sup>19</sup>

CIND-GARAD.<sup>20</sup>—Daniel, bishop of, A°. 659,<sup>21</sup> 18 Feb.<sup>22</sup> There is a Cill-Garad, &c.

Blaan, bishop, from Cinn-Garad in Gall Gaeidhela. Dunblane is its chief city. He is named Blaan the virtuous of Britain, Aug. 10.<sup>23</sup>

CINNSIOLAIGH.<sup>24</sup>—The bishop O'Caettain, i. e., the chief bishop of Hy-Cinnsiolaigh, quievit 1185.<sup>25</sup>

Joseph O'Hea, bishop of Hy-Cinnsiolaigh, 1183.<sup>26</sup>

CLOCHOR. Philip,<sup>27</sup> March 4.

Ailill, bishop, quievit 867.<sup>28</sup>

<sup>16</sup> Four Masters, and Ann. Loch-Ce.

<sup>17</sup> IV. M., and Ann. Loch-Cé.

<sup>18</sup> *Cind-galarat*. This is a mistake for Cind-garad, or Cenn-garad. It is written Cinngarad in the Chron. Scot., but Cindgalarat by Tigernach.

<sup>19</sup> 688, IV. M.; 685, Chron. Scot.

<sup>20</sup> Kingarth, Bute, Scotland.

<sup>21</sup> IV. M.; 656-660, Chron. Scot.

<sup>22</sup> Mart. Doneg. and Mart. Taml.

<sup>23</sup> Mart. Doneg. and Mart. Taml.

<sup>24</sup> *Cinnsiolaigh*. Rectè Hy-Cinnsiolaigh. Now the diocese of Ferns.

<sup>25</sup> Four Masters.

<sup>26</sup> IV. M.; Ann. Loch-Cé.

<sup>27</sup> Philip. In the Mart. Doneg. he is Philip of Cluain-Bainb; and in the Mart. Taml. the place is called Clochar-Bainni.

<sup>28</sup> IV. M.

Cluain aiceen. Eppcop lugað a ccluin Aiceen a Laidior, Oct. 6.

Cluain bainb. Filip eppcop Cluana bainb, no naoim eppcop ó Chloðop, Mart. 4.

Cluain caoin. Aruin eppcop Cluana caoin, Aug. 4.

Cluain Conaire comain. Maoinenn eppcop i ccluin Conaire comain, i ctuairgeit Ua pPaolain, Sept. 16.

Cluain cua. uii. neppcop Cluana cua, Oct. 3.

Cluain croma. Orrbran eppcop Cluana croma, quieuit 747.

Laezaire eppcop Cluana croma, Nou. 10.

Cluain cionec. Cellac mac Eporain, eppcop Cluana heidnec, 940.

Muirebad Ua Concabair, eppcop, agur comarba Fionntain Cluana heidnec, 970.

Tiobraide, eppcop Cluana heidnec, 909.

Fiontan corac, eppcop cluana ferca brenainb, agur a ccluin heidnec beor, Feb. 21.

Munba, eppcop agur ab Cluana heidnec i Laoigir; anno Do mini an tath terna, 634. Oct. 21.

Cluain eoir. Tigernað mac Cairppri, ranctur eppcopur Cluana eoir, quieuit 548; April 4.

Caencompac mac Carrain, rui eppcop, agur ab Cluana heoir, 961.

Platbeptað Ua Cetnen, comarba Tigearnaig, renoir agur rui eppcop, do goin ó fepaib breg, agur a eoc iarrin ina dill fen a ccluin Eoir, 1012.

Cluain eamuin. Ailill (eppcop Ardmaca anno Cuirri 535); aliter eppcop Cluana emuin.

Cluain pota. Eppcop Eaden (ó cluain pota) mac Maine eccir do riol Concoabair abrac puaid.

<sup>1</sup> Clonkeen, Queen's Co.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> *Cluain-bainb*. Not identified.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> Clonkeen, Co. Louth.

<sup>6</sup> August 1. Mart. Doneg. and Mart. Taml.

<sup>7</sup> Cloncurry, Co. Kildare.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> *Cluain-Cua*; in the Queen's Co.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> Clooneraff, near Elphin, Co. Roscommon.

<sup>12</sup> Four Masters.

<sup>13</sup> Mart. Doneg.

<sup>14</sup> Cloncnagh, Queen's Co.

<sup>15</sup> IV. M.

<sup>16</sup> IV. M.

CLUAIN-AITCHEN.<sup>1</sup>—Bishop Lugach, in Cluain-Aitchenn in Leix, Oct. 6.<sup>2</sup>

CLUAIN-BAINBH.<sup>3</sup>—Philip, bishop of Cluain-bainbh, or holy bishop of Clogher, March 4.<sup>4</sup>

CLUAIN-CAIN.<sup>5</sup>—Arúin, bishop of Cluain-Cain, Aug. 4.<sup>6</sup>

CLUAIN-CONAIRE-TOMAIN.<sup>7</sup>—Maoinen, bishop in Cluain-Conaire-Tomain, in the north of Hy-Faolain, September 16.<sup>8</sup>

CLUAIN-CUA.<sup>9</sup>—Seven bishops of Cluain-Cua, Oct. 3.<sup>10</sup>

CLUAIN-CREMHA.<sup>11</sup>—Ossbran, bishop of Cluain-cremha, rested 747.<sup>12</sup>

Laeghaire, bishop of Cluain-cremha, Nov. 10.<sup>13</sup>

CLUAIN-EIDHNECH.<sup>14</sup>—Cellach, son of Eporan, bishop of Cluain-eidhnech, 940.<sup>15</sup>

Muiredhach O'Conchobhair, bishop, and comarb of Finntan of Cluain-eidhnech, 970.<sup>16</sup>

Tiobraide, bishop of Cluain-eidhnech, 909.

Finntan Corach, bishop of Clonfert-Brendan, and at Cluain-eidnech also, Feb. 21.<sup>17</sup>

Munda, bishop and abbot of Cluain-eidnech, in Laighis; in A. D. 634<sup>18</sup> he died, Oct. 21.<sup>19</sup>

CLUAIN-EOIS.<sup>20</sup>—Tighernach, son of Cairbre, holy bishop of Cluain-eois, quievit 548,<sup>21</sup> April 4.<sup>22</sup>

Caencomrac, son of Carran, eminent bishop and abbot of Cluain-eois, 961.<sup>23</sup>

Flaithbheartach O'Cetnen, comarb of Tighernach, a senior, and distinguished bishop, was wounded by the men of Bregia,<sup>24</sup> and he died afterwards in his own church at Cluain-eois, 1012.<sup>25</sup>

CLUAIN-EAMHUIN.<sup>26</sup>—Aillill, bishop of Armagh, A. D. 535<sup>27</sup>; otherwise bishop of Cluain-Eamhuin.

CLUAIN-FOTA.<sup>28</sup>—Bishop Etchen (from Cluain-fota), son of Maine the poet, of the race of Conchobar Abrat-ruadh.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> Four Masters. Chron. Scot.

<sup>19</sup> Mart. Doneg. and Mart. Taml.

<sup>20</sup> Clones, Co. Monaghan.

<sup>21</sup> IV. M. 545 Chron. Scot.; 550 Keating.

<sup>22</sup> Mart. Doneg. and Mart. Taml.

<sup>23</sup> Chron. Scot., IV. M., and Ann. Ult.

<sup>24</sup> Bregia. The Annals generally attribute this violence to the men of Breifne.

<sup>25</sup> Chron. Scot.; Ann. Ult.; and Four Masters.

<sup>26</sup> Cloonowen, Co. Roscommon.

<sup>27</sup> IV. M. Chron. Scot.

<sup>28</sup> Clonfad, bar. of Farbill, Co. Westmeath.

Nota. Etchen eppcop cluana pota baobain aba, floruit circa annum 576.

Cluain poba pēpa bile. Etchen eppcop (Cluana poba pēpa bile i Míðe); aré euz gráda ragairt ar Colum cille, Feb. 11.

Cluain poba pine. Senad eppcop ó Cluain poba pine a pēpaib tulach .i. Cluain poba Lúðren; comarba Finnen cluana hepaib, agur a bergebub, in Senad eppcop ro.

Cluain mór. Eppcop Colman ó Cluain mór.

Cluain pōrta. Berchan eppcop agur fáid ó Cluain pōrta, in íb Pailge, Dec. 4.

Cluain uair. Iorēp eppcop cluana uair, 839.

Comann. Corðrad mac Maolmocaige, eppcop tige Moctua agur na cComann, 951.

Conmaicne. Maelpeadluinn ó Pērgal, eppcop Conmaicne, quieuit 1307.

Craobh Drellan, eppcop Drellan, rept. 7.

Cruadan bpi Éle. Mac Caille, eppcop, agur i cCruacain bpi Éle in íb Pailge ata a cell, 489.

Cúil benóair. Eppcop Lugaó i ccúil benóair, oct. 6.

Cúil bracain. Martain eppcop i ccúil bracain in íb Pailge .i. i cCuar ba máige.

Cúil corpa. Senad mac Eoin, agur Spapan, agur Sencell agur bpuibucgín, u. eppcop agur Aitecaeni agur eppcop mac Cairtín, agur Conlaoḡ agur bpuib i cCúil corpa.

Cúil (cill, no) cluain pōitirbe no pōtairbe no puitirbe. Nati eppcop, aug. 1; mac Senuig.

<sup>1</sup> The same place as the preceding.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Clonfad, bar. of Fartullagh, Co. Westmeath.

<sup>4</sup> *Senach*. His festival is set down in the Calendar at August 21.

<sup>5</sup> *Cluain-mor*. There are so many places of this name, that it would be useless, without further evidence, attempting to identify the one here referred to.

<sup>6</sup> Clonsost, King's County.

<sup>7</sup> Mart. Doneg.

<sup>8</sup> *Cluain-uais*; the same as Cluain-Eois, q. v.

<sup>9</sup> Four Mast.; Chron. Scot.; Ann. Ult.

<sup>10</sup> *Comann*; otherwise na tpi Comann, the Three Comanns; three septs anciently settled in the district comprising the southern part of the Queen's Co., and the northern part of Kilkenny.

<sup>11</sup> IV. M.

<sup>12</sup> *Conmaicne*; i. e. the bishoprick of Ardagh.



NOTE: Etchen, bishop of Cluain-fota-Baodan-aba, floruit circa annum 576.

CLUAIN-FODA-FERA-BILE.<sup>1</sup>—Etchen, bishop (of Cluain-foda-Fera-bile, in Meath). It was he that conferred the grade of priest on Colum Cille, Feb. 11.<sup>2</sup>

CLUAIN-FODA-FINE.<sup>3</sup>—Senach, bishop, from Cluain-foda-fine, in Fera-tulach, i. e., Cluain-foda-Librein. The comarb of Finnen of Clonard, and his disciple, was this bishop Senach.<sup>4</sup>

CLUAIN-MÓR.<sup>5</sup>—Bishop Colman of Clonmore.

CLUAIN-SOSTA.<sup>6</sup>—Berchan, bishop and prophet, from Cluain-sosta in Offaly, Dec. 4.<sup>7</sup>

CLUAIN-UAIS.<sup>8</sup>—Joseph, bishop of Cluain-uais, 839.<sup>9</sup>

COMANN.<sup>10</sup>—Cosgrach, son of Maolcairge, bishop of Tech-Mochua (Timohoe), and the Comanns, 951.<sup>11</sup>

CONMAICNE.<sup>12</sup>—Maelseachluin O'Ferrall, bishop of Conmaicne, quievit 1307.<sup>13</sup>

CRAOBH-GRELLAIN.<sup>14</sup>—Bishop Grellan, 7 September.<sup>15</sup>

CRUACHAN-BRI-ELE.<sup>16</sup>—Mac Caille, bishop, (and in Cruachan-Bri-Ele in Offaly his church is), 489.<sup>17</sup>

CUIL-BENDCHAIR.<sup>18</sup>—Bishop Lugach of Cuil-Bendchair, Oct. 6.

CUIL-BRACAIN.<sup>19</sup>—Martin, bishop of Cuil-Bracan in Offaly, i. e. in Tuath-da-mhaighe.<sup>20</sup>

CUIL-CORRA.<sup>21</sup>—Senach, son of Ecin, and Srafan, and Senchell, and Brodigan—five bishops<sup>22</sup>—and Aitecaem, and Bishop Mac Cairthin, and Conlaogh, and Brigid, in Cuil-Corra.

CUIL-(Cill, or Cluain)-FORTHIRBE (or Fothairbe, or Fuithirbe<sup>23</sup>).—Nathi, bishop, Aug. 1; the son of Senagh.

<sup>13</sup> Four Masters; Ann. Loch Ce.

<sup>14</sup> *Craobh-Grellan*; probably Creeve, bar. of Ballymoe, Co. Roscommon.

<sup>15</sup> *Sept.* St. Grellan's festival is set down in Mart. Doneg. at Nov. 10.

<sup>16</sup> Croghan, in the bar. of Lower Philipstown, King's Co.

<sup>17</sup> IV. M.; 487, Chron. Scot.

<sup>18</sup> *Cuil-Bendchair*. Probably Coolbanagher, in the barony of Portnahinch, and Queen's County. The Mart. Doneg. adds, that probably Lugach was either of this place or of another Coolbanagher

"on the brink of Loch Erne."

<sup>19</sup> Coolbracken, King's Co.

<sup>20</sup> *Tuath-da-mhaighe* (Anglicè Tuomoy); i. e. "the district of the two plains." This district included the present barony of Warrenstown and a large portion of the adjoining district, in the north of the King's County.

<sup>21</sup> Coolarn, near Galtrim, Co. Meath.

<sup>22</sup> *Five bishops*. Only four are enumerated.

<sup>23</sup> See Cuil-Sacaille.

Cuil Raéain. Cairpppe, eppcop, 6 Cuil raéain, Nou. 11.

Cuil racaille. Naéi eppcop éuile Potairbe, no cuile Sacaille, aug. 1.

Dairínir. Siollan, eppcop Dairínir.

Dairínir. Fachtna, eppcop agur ab Dairínir, aug. 14.

Dairé calgaig. Caoncompac mac Maoluiréir, eppcop agur ab dairé Calgaig, 927.

Maolfinnen, rui eppcop dairé Calgaig, 948.

Dairé Lurain. Lupech (.i. Luirech), buanaire 6 dairé Lurain in Ultaib, eppcop, feb. 17.

Lupan, eppcop, 6 dairé Lurain, oct. 24.

Dairé mor. Colman, eppcop, 20 maoi; July 31, Colman eppcop.

Daimliag. Cíanan eppcop Daimliag i mbrégaib; ar bo tuc patrúic a fóirceala; floruit, 488.

Ferzúr eppcop Daimliag, quieuit, 772.

Colman eppcop Daimliag agur Lurca, quieuit 902 (Colman rǫgnibmō).

Caoncompac, eppcop Daimliag, 941.

Fionchar, eppcop Daimliag, 918.

Siolla Mochua, mac Caméuarca, eppcop Daimliag, quieuit 1117.

Tuáel mac Oenecain, eppcop Daimliag, quieuit 927.

Cetéé eppcop (6 domnach Sairiúe ag dairíliag Cíanan), June 16.

Dairíliag. Cormac Ua Liatáin, ab Dairíliag, agur eppcop, anno Cpircti 868; June 21.

Dealgae. Occirir hÉgnairi eppcop dealgae, 837.

Derzert Épenn. Siolla na naem Ua Muiréertair, uaral eppcop derzert Épenn, penoir oig craibdech égne, deec 1149.

<sup>1</sup> Coleraine, Co. Londonderry.

<sup>2</sup> Mart. Doneg.

<sup>3</sup> *Cuil-Sacaille*; not identified.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> Devenish Island, in Loch Erne.

<sup>6</sup> *Dairinis*; Molana, Co. Waterford.

<sup>7</sup> Mart. Doneg. and Mart. Taml.

<sup>8</sup> Londonderry.

<sup>9</sup> Four Masters.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> Oct. 28. Mart. Doneg.

<sup>12</sup> Derrimore, in Eliogarty, Co. Tipperary.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> Duleek, Co. Meath.

<sup>15</sup> Ob. 486; Chron. Scot.

<sup>16</sup> Four Masters; Ann. Ult. 782.

<sup>17</sup> 902, IV. M.; 906, Chron. Scot.

CUIL-RATHAIN.<sup>1</sup>—Cairbre, bishop of Cuil-Rathain, Nov. 11.<sup>2</sup>

CUIL-SACAILE.<sup>3</sup>—Nathi, bishop of Cuil-Fothairbe, or Cuil-Sacaille, August 1.<sup>4</sup>

DAIMHINIS.<sup>5</sup>—Siollan, bishop of Daimhinis.

DAIRINIS.<sup>6</sup>—Fachtna, bishop and abbot of Dairinis, Aug. 14.<sup>7</sup>

DAIRE-CALGAIGH.<sup>8</sup>—Caencomhrac, son of Maoluidhir, bishop and abbot of Daire-Calgaigh, 927.

Maolfinnen, distinguished bishop of Daire-Calgaigh, 948.<sup>9</sup>

DAIRE-LURAIN.<sup>10</sup>—Lurech (i. e. Luirech), poet, from Daire-Lurain in Ulster, bishop, Feb. 17.<sup>11</sup>

Luran, bishop of Daire-Lurain, Oct. 24.

DOIRE-MOR.<sup>12</sup>—Colman, bishop, 20 May;<sup>13</sup> July 11, Colman, bishop.

DAIMHLIAG.<sup>14</sup>—Cianan, bishop of Daimhliag in Bregia. It was to him Patrick gave his Gospel: floruit 488.<sup>15</sup>

Fergus, bishop of Daimhliag, quievit 772.<sup>16</sup>

Colman, bishop of Daimhliag, quievit 902.<sup>17</sup> (Colman the scribe).

Caencomhrac, bishop of Daimhliag, 941.<sup>18</sup>

Fionnchar, bishop of Daimhliag, 918.<sup>19</sup>

Gilla-Mochua, son of Camchuart, bishop of Daimhliag, quievit 1117.<sup>20</sup>

Tuathal, son of Aenacan,<sup>21</sup> bishop of Daimhliag, quievit 927.<sup>22</sup>

Cethech, bishop, (from Domnach-Sairighe<sup>23</sup> at Daimhliag-Cianain), June 16.<sup>24</sup>

DARMHAGH.<sup>25</sup>—Cormac Ua Liathan, abbot of Darmhagh, bishop, anno Christi 865,<sup>26</sup> June 21.<sup>27</sup>

DELGAE.<sup>28</sup>—The slaying of Egnach, bishop of Delga, 837.<sup>29</sup>

DESGERT-ERENN.<sup>30</sup>—Giolla-na-naemh O'Muircheartaigh, the noble bishop of the south of Erin, a virgin, pious, wise elder, died 1149.<sup>31</sup>

<sup>18</sup> Four Masters.

<sup>19</sup> 918, IV. M.; Chron. Scot.

<sup>20</sup> IV. M.

<sup>21</sup> *Son of Aenacan*. He is called O'Ene-cain in the Chron. Scot.

<sup>22</sup> IV. M., and Chron. Scot.

<sup>23</sup> *Domnach-Sairighe*. Donaghseery, near Duleek, Co. Meath.

<sup>24</sup> Mart. Doneg. and Mart. Taml.

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<sup>25</sup> *Darmhagh*. Durrow, King's Co.

<sup>26</sup> Four Masters. 867, Chron. Scot.

<sup>27</sup> June 21. Mart. Doneg., Taml., and Mar. Gor.

<sup>28</sup> *Dealgae*. Kildalkey, Co. Meath.

<sup>29</sup> IV. M.

<sup>30</sup> *Desgert-Erenn*. South of Erin, i. e. the diocese of Cloyne.

<sup>31</sup> IV. M.

Ɔuriorc Ɔiarmaða. Ɔiarmaib aua Āeða poin), eprcop o  
uriorc Ɔiarmaða in Uib Muirceabaig, June 21.

Cumrabad mac Ɔerepo agur Maonach mac Soicebaig, ba eprcop  
Ɔuriorc Ɔiarmaða, bo ecc 842.

Muirgeir eprcop uriorc Ɔiarmaða, quieuic 895.

Ua Ĝabaib, rui eprcop Ɔuriorc Ɔiarmaða, bo ecc 1038.

Ɔuriorc Fulartaig.—Fulartaic mac ħric, eprcop cluana  
hġairib i Miðe, ir ó Ɔuriorc Fulartaig in Ib Failge, anno 778,  
Marta 29.

Ɔuriorc Tola.—Tola, eprcop ó Ɔuriorc Tola in Uac̃car Ɔail  
cCaip, Map. 30.

Domnac mic Laithbe; .i. Domnac mór mic Laithbe; eprcop  
Ec̃hepn. May 27.

Domnac febe.—Eprcop tamlachta inbomnac febe.

Domnac mor Maige epe.—Ɔianach eprcop Domnac mór  
Maige epe, Jan. 16.

Domnac mór Aolmaige. Sẽc̃c̃ neprcop Domnaic moip Aol-  
maige, Aug. 23.

Domnac mor muige Ɔamairne. Earc eprcop Domnaic moip  
Maige Ɔamairne, no Maige Caba, Sept. 17.

Domnac mór Sẽc̃nail. —Sẽc̃nail .i. Secundunur, eprcóp,  
Nov. 27.

Domnac mor muige Luac̃ab.—Earc eprcop, Oct. 27.

Ɔ. Caob̃e.—Caoti eprcop, Oct. 24.

Ɔ. Muige Caba.—Earc eprcop, Oct. 27.

Ɔ. Saip̃ige.—Cetẽch eprcop, June 16.

Ɔruim airbeulaig.—Uu. Neprcop Ɔroma airbeulaig, Jan. 15.

<sup>1</sup> Castledermot, Co. Kildare.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Four Masters; Ann. Ult.

<sup>4</sup> IV. M.

<sup>5</sup> IV. M.

<sup>6</sup> *Disert-Fulartaigh*. Dysart, barony  
of Carbury, county of Kildare.

<sup>7</sup> 774; IV. M.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> *Disert-Tola*. Dysart O'Dea, county  
of Clare.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> *Domhnach-mic-Laithbhe*. In the

Mart. Doneg. it is stated that this church  
was in Mughdiborna, now the barony of  
Cremorne, county of Monaghan; but  
Dr. O'Donovan suggests (IV. M. 1150,  
note) that it may be the Donaghmore  
near Slane.

<sup>12</sup> Mart. Doneg. and Mart. Taml.

<sup>13</sup> *Domhnach-Febe*. Not identified.  
The entry seems defective.

<sup>14</sup> *Domhnach-mor of Magh Ere*. Not  
identified.

<sup>15</sup> Mart. Doneg. and Mart. Taml.

<sup>16</sup> See under Aolmagh.

DISERT-DIARMADA.<sup>1</sup>—Diarmuid (descendant of Aedh Ron), bishop of Disert-Diarmada in Hy-Muiredhaigh, June 21.<sup>2</sup>

Cumsadh, son of Derer, and Maonach, son of Soitedach, two bishops of Disert-Diarmada, died 842.<sup>3</sup>

Maurice, bishop of Disert-Diarmada, quievit 895.<sup>4</sup>

O'Gabhaidh, a distinguished bishop of Disert-Diarmada, died 1038.<sup>5</sup>

DISERT-FULARTAIGH.<sup>6</sup>—Fulartach, son of Brec, bishop of Clonard, in Meath, and from Disert-Fulartaigh in Offaly, 778,<sup>7</sup> March 29.<sup>8</sup>

DISERT-TOLA.<sup>9</sup>—Tola, bishop, from Disert-Tola, in upper Dal-Cais, March 30.<sup>10</sup>

DOMHNACH-MIC-LAITHBHE,<sup>11</sup> i.e. Domnach-mor-mic-Laithbhe. Bishop Ethern, May 27.<sup>12</sup>

DOMHNACH-FEBE.<sup>13</sup>—The Bishop of Tamhlacht (*sic*), in Domhnach-Febe.

DOMHNACH-MÓR OF MAGH-ERE.<sup>14</sup>—Dianach, bishop of Domhnach-mor of Magh-Ere, January 16.<sup>15</sup>

DOMHNACH-MÓR-AOLMAIGHE.<sup>16</sup>—The seven bishops of Domhnach-mór-Aolmaighe, August 23.<sup>17</sup>

DOMHNACH-MOR OF MAGH-DAMAIRNE.<sup>18</sup>—Earc, bishop of Domhnach-mor of Magh-Damhairne, or of Magh-Cobha, September 17.<sup>19</sup>

DOMHNACH-MOR-SECHNAILL.<sup>20</sup>—Sechnall, i. e. Secundinus, bishop, Nov. 27.<sup>21</sup>

DOMHNACH-MÓR OF MAGH-LUADADH.<sup>22</sup>—Earc, bishop, Oct. 27.<sup>23</sup>

DOMHNACH-CAOIDE.<sup>24</sup>—Caoite, bishop, Oct. 24.<sup>25</sup>

DOMHNACH-MAIGHE-COBHA.<sup>26</sup>—Earc, bishop, Oct. 27.<sup>27</sup>

DOMHNACH-SAIRIGHE.<sup>28</sup>—Cethech, bishop, June 16.<sup>29</sup>

DRUIM-AIRBHELAIGH.<sup>30</sup>—The seven bishops of Druim-Airbhelaigh, Jan. 15.<sup>31</sup>

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> *Domhnach-mor o Magh-Damairne*. Magh-Damairne is now Magheramorne, county of Antrim. See under Domhnach-Maighe-Cobha.

<sup>19</sup> Mart. Doneg. and Mart. Taml.

<sup>20</sup> *Donach-mor-Sechnall*. Dunshauglin, county of Meath.

<sup>21</sup> Mart. Doneg.

<sup>22</sup> Donaghmore, barony of Salt, county of Kildare.

<sup>23</sup> Mart. Doneg. and Mart. Taml.

<sup>24</sup> Donaghady, county of Tyrone.

<sup>25</sup> Mart. Doneg. and Mart. Taml.

<sup>26</sup> Donaghmore, barony of Upper Iveagh, county of Down.

<sup>27</sup> See under Domhnach-mor of Magh-Damhairne.

<sup>28</sup> Near Duleek, county of Meath.

<sup>29</sup> See under Daimhliag.

<sup>30</sup> Drumreilly, county of Leitrim.

<sup>31</sup> Mart. Doneg. and Mart. Taml.

Óruim beirtách.—Nem eppcop Óroma beirtaig, Feb. 18.  
 Congur eppcop Óroma beirtaig, Feb. 18.

Ó. Cuilinn.—baiprionn eppcop, May 21.

Ó. Créma.—Óura (no Óuran) eppcop, Feb. 6.

Ó. da leáir.—Cuimin foda mac Fiachna, eppcop, Nou. 12.

Ó. Dallain.—Nem eppcop, May 3.

Ó. Eanuiú.—Fionnán, eppcop May 17.

Ó. Fer, no Feri.—Fionnán eppcop rempaite, May 17.

Óruim gobla.—Fiaice Slechte, eppcop.

Óruim Feartain.—Captaé eppcop; ler Óruim Feartain.  
 mapc. 5.

Óruim inerglain. Cigernaé mac Muirebaig, eppcop Óroma  
 inerglain, quieuic 875.

Óruim laigille.—Sanctan eppcop, Maoi. 9.

Óruim leéglairi.—Ferúur eppcop Óroma leéglairi, quieuic  
 583, Mar. 30.

Óruim liap.—benen in abbaine i nÓruimliap, Nov. 9.

Óruim Tívil.—Uii. neppcoip Óroma Tívil, no cille Tívil,  
 Nov. 1.

Óruim upcaille.—Uii. neppcoip Óroma upcaille.

Nota.—143 nuimír na cceall bá feibaiúter feét neppcoip ba  
 gac cill (no aic) aca, gonab e a líon rin uile, ebon 1001 eaprog mur  
 ro in naoimí rentar naoimí Epenn, coraigat ler in lan feét neppcoib  
 rin : feét nerbuice Óroma upchoille, feét nerbuice cille Depc-  
 bain, 7 apanle.

Óán mbaile.—Caillin eppcop Fíobnaáa, Nov. 13.

Eacóruim.—Aeliomarchair, eppcop Eachbroma, quieuic 746.

<sup>1</sup> Burt, barony of Inishowen West,  
 county of Donegal.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Drumcullen, barony of English,  
 King's County.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> Not identified.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> Mart. Doneg.  
 Not known.

<sup>9</sup> Mart. Doneg. and Mart. Taml.

<sup>10</sup> Not known.

<sup>11</sup> Mart. Doneg. and Mart. Taml.

<sup>12</sup> Not known.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> *Drum-Gobhla*. Near Slaty, in the  
 present Queen's County.

<sup>15</sup> *Drum-Feartan*. In Carbury, county  
 of Kildare.

DRUIM-BERTACH.<sup>1</sup>—Nemh, bishop of Druim-Bertach, Feb. 18.<sup>2</sup>  
Aengus, bishop of Druim-Bertach, Feb. 18.

DRUIM-CUILINN.<sup>3</sup>—Bairrionn, bishop, May 21.<sup>4</sup>

DRUIM-CREMA.<sup>5</sup>—Dura, or Duran, bishop, Feb. 6.<sup>6</sup>

DRUIM-DA-LETHIR.<sup>7</sup>—Cumin Foda, son of Fiachna, bishop, Nov. 12.

DRUIM-DALLAIN.<sup>8</sup>—Nemh, bishop, May 3.<sup>9</sup>

DRUIM-EANUIGH.<sup>10</sup>—Fionnchan, bishop, May 17.<sup>11</sup>

DRUIM-FES, OR FESI.<sup>12</sup>—Fionnchan, bishop aforesaid, May 17.<sup>13</sup>

DRUIM-GOBHLA.<sup>14</sup>—Fiach of Sletty, bishop.

DRUIM-FEARTAN.<sup>15</sup>—Carthach, bishop (Drum-Feartan belongs to him); March 5.<sup>16</sup>

DRUIM-INESGLAIN.<sup>17</sup>—Tighernach, son of Muireadach, bishop of Druim-inesglain, quievit 875.<sup>18</sup>

DRUIM-LAIGHILLE.<sup>19</sup>—Sanctan, bishop, May 9.<sup>20</sup>

DRUIM-LETHGLAISI.<sup>21</sup>—Fergus, bishop of Druim-lethglaisi, quievit 583, Mar. 30.<sup>22</sup>

DRUIM-LIAS.<sup>23</sup>—Benen, in the abbacy of Druim-lias, Nov. 9.<sup>24</sup>

DRUIM-TIDIL.<sup>25</sup>—Seven bishops of Druim-Tidil, or Cill-Tidil, Nov. 1.<sup>26</sup>

DRUIM-URCHAILLE.<sup>27</sup>—The seven bishops of Druim-urchaille.

NOTE.—143 was the number of the churches that possessed VII. bishops to each church or place; so that the full number of them all is, viz., 1001 bishops. Thus it is in the "History of the Saints of Erin," which commences with this number of VII. bishops, viz., VII. bishops of Druim-urchaille; VII. bishops of Cill-Dercain, &c.

DUN-MBAILE.<sup>28</sup>—Caillin, bishop of Fiodnacha, Nov. 13.<sup>29</sup>

EACH-DRUIM.<sup>30</sup>—Aelimarchair,<sup>31</sup> bishop of Each-druim, quievit 746.<sup>32</sup>

<sup>16</sup> Mart. Doneg. and Mart. Taml.

<sup>17</sup> Drumiskin, county of Louth.

<sup>18</sup> 876; Four Masters.

<sup>19</sup> *Druim-laighille*. Not known.

<sup>20</sup> Mart. Doneg. and Mart. Taml.

<sup>21</sup> *Druim-lethglaisi*. Another name for Dun-lethglaise, or Downpatrick.

<sup>22</sup> IV. M.; Chron. Scot.

<sup>23</sup> *Drum-leese*. County of Leitrim.

<sup>24</sup> Mart. Doneg.

<sup>25</sup> See under Cill-Tidil.

<sup>26</sup> Mart. Doneg.

<sup>27</sup> Drumurgill, county of Kildare?

<sup>28</sup> Fenagh, county of Leitrim.

<sup>29</sup> Mart. Doneg.

<sup>30</sup> Aughrim, county of Galway.

<sup>31</sup> *Aelimarchair*. This name is written Maelimarchair by the Four Masters, which is probably the correct form.

<sup>32</sup> IV. M.

Éanað buin.—Muirceartach O Flaithbheartaigh, eppcop Éanuiḡ, quieuic 1242.

Tomár O Meallaigh, eppcop Éanuiḡ, quieuic 1250.

Tomár O Meallaigh, eppcop Éanuiḡ do ecc i ccuairc an papa, 1328.

Éðnen.—Maelpoil mac Aililla, eppcop, ancoire, aḡur rḡrib-nib lere Cuinn, aḡur ab in Éðnen, 920.

Ele.—Iraac Ua Cuanain, eppcop Ele Roirr ere, oḡ aḡur apb penoir domain, quieuic 1161.

Epe beg .i. beg Epe.—Eppcop Ibar.

Cronnmaol. eppcop beg Epe, eppcop aḡur pep leginn Tam-lacta, 964.

Epe.—Eochaid Ua Cellaiḡ, apb cenn pep Miðe, fui eppcop na hÉrenn uile, oḡ in ðernag Colum Cille, 1140.

Fabar.—Suairleach, eppcop Fabair, quieuic 745, Mart. 27.

Aebḡin, eppcop ir ab Fabair, quieuic 766, Mai 1.

Ferta Cerbain.—Cerbain eppcop ó ferta Cerbain, quieuic circa annum 500.

Ferta pep peic.—Eppcop Earc Slaine.

Fioð cuilinn.—beoan mac Neppain, eppcop, Aug. 6.

Fioð buin.—Colman eppcop ir ab Feda buin, 948.

Momaebog eppcop Feda buin, Mai 18.

Fioðnacha.—Caillin eppcop, Nov. 13.

Fionnabair aba.—Fergil eppcop Fionnabair aba, aḡur ab inb Érbnen, 902.

Fionnglaip.—Flann eppcop Fionnglaire, Jan. 21.

Forḡnaib.—Eppcop Muinir, Decemb. 18.

ḡael.—ḡairbinn eppcop, June 24.

<sup>1</sup> Annaghdown, county of Galway.

<sup>2</sup> 1241; Ann. Loch-Cé, and Four Masters.

<sup>3</sup> Ann. Loch-Cé, and Four Masters.

<sup>4</sup> IV. M. and Ann. Loch-Cé.

<sup>5</sup> Not identified.

<sup>6</sup> IV. M.; 921 Chron. Scot.

<sup>7</sup> Eliogarty, county of Tipperary.

<sup>8</sup> IV. M.

<sup>9</sup> *Ere-beg*, i. e. Beg-Ere. See Beg-Ere.

<sup>10</sup> IV. M.

<sup>11</sup> *Ere*. Ireland.

<sup>12</sup> Four Masters.

<sup>13</sup> *Fore*, county of Westmeath.

<sup>14</sup> IV. M.; 749 Ann. Ul.

<sup>15</sup> Mart. Doneg. and Mart. Taml.

<sup>16</sup> IV. M.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> *Ferta-Cerbain*. Near Tara hill, in the county of Meath.

<sup>19</sup> 499, IV. M.; but 508-4 in the other annals.



**EANACH-DUIN.**<sup>1</sup>—Muirchertach O'Flaherty, bishop of Eanach-duin, quievit 1242.<sup>2</sup>

Thomas O'Mellaigh, bishop of Eanach-duin, quievit 1250.<sup>3</sup>

Thomas O'Mellaigh, bishop of Eanach-duin, died at the Papal court, 1328.<sup>4</sup>

**EDHNEN.**<sup>5</sup>—Maelpoil, son of Ailill, bishop, anchorite, and scribe of Leth-Chuinn, and abbot of the Edhnen, 920.<sup>6</sup>

**ELE.**<sup>7</sup>—Isaac O'Cuanain, bishop of Ele of Roscrea, virgin and chief elder of the world, quievit 1161.<sup>8</sup>

**ERE-BEG**, i. e. **BEG-ERE.**<sup>9</sup>—Bishop Ibar.

Cronmael, bishop of Beg-Ere, bishop and lector of Tallaght, 964.<sup>10</sup>

**ERE.**<sup>11</sup>—Eochaidh O'Cellaigh, chief head of the men of Meath, the eminent bishop of all Erin, died in Dermagh of Colum-Cille, 1140.<sup>12</sup>

**FABHAR.**<sup>13</sup>—Suairlech, bishop of Fabhar, rested 745,<sup>14</sup> March 27.<sup>15</sup>

Aedgin, bishop and abbot of Fabhar, quievit 766,<sup>16</sup> May 1.<sup>17</sup>

**FERTA-CERBAIN.**<sup>18</sup>—Cerban, bishop, from Ferta-Cerbain, quievit circa annum 500.<sup>19</sup>

**FERTA-FER-FRIC.**<sup>20</sup>—Bishop Earc, of Slane.

**FIDH-CUILLIN.**<sup>21</sup>—Beoan, son of Nesson, bishop, August 6.<sup>22</sup>

**FIDH-DUIN.**<sup>23</sup>—Colman, bishop and abbot of Fidh-duin, 948.<sup>24</sup>

Momhaedog, bishop of Fidh-duin, May 18.<sup>25</sup>

**FIDHNACHA.**<sup>26</sup>—Caillin, bishop, Nov. 13.

**FIONNABAIR-ABHA.**<sup>27</sup>—Fergil, bishop of Finnabhair-abha, and abbot of the Edhnen, 902.<sup>28</sup>

**FINNGLAIS.**<sup>29</sup>—Flann, bishop of Finnglais, January 21.<sup>30</sup>

**FORGNADHE.**<sup>31</sup>—Bishop Muinis, December 18.<sup>32</sup>

**GAEL.**<sup>33</sup> Gaibhrinn, bishop, June 24.<sup>34</sup>

<sup>20</sup> *Ferta-fer-Fric.* See under Baile-Slane.

<sup>21</sup> Feighcullen, county of Kildare.

<sup>22</sup> August 8, Mart. Doneg. and Mart. Taml.

<sup>23</sup> *Fidh-duin.* Fiddown, county of Kilkenny.

<sup>24</sup> Mart. Doneg. and Mart. Taml.

<sup>25</sup> Four Masters.

<sup>26</sup> *Fidhnacha.* Fenagh, county of Leitrim. See under Dun-mbaile.

<sup>27</sup> Fennor, barony of Duleek, county of Meath.

<sup>28</sup> Four Masters; 906, Chron. Scot.

<sup>29</sup> Finglass, near Dublin.

<sup>30</sup> Mart. Doneg. and Mart. Taml.

<sup>31</sup> Forney, county of Longford.

<sup>32</sup> Mart. Doneg.

<sup>33</sup> Gael. This place has not been identified.

<sup>34</sup> Mart. Doneg. and Mart. Taml.

Glaircimbep.—Padraig eppcop, Aug. 24.

Glenn da lacha.—Caomgín Glinne da lacha.

Daiphill mac hAipita, eppcop Glinne da lacha, quieuit 676,

May 3.

Eoirrgel mac Ceallaiḡ, eppcop Glinne da lacha, quieuit 809.

Ampaban, no Ampaban, eppcop glinne da lacha, May 11.

Aoḡ Ó Modain, eppcop Glinne da lacha, quieuit 1126.

Cormac Ua Mail, eppcop Glinne da lacha, quieuit 1101.

Ḣiolla na naem Laigen, uapal eppcop Glinne da lacha, agur cenn manach iar rín in Uairirburḡ, do éc an reachtmab id Aipil, 1085.

Maolbriḡbe Ua Maoilrinn, raḡarḡ, ancoipe, agur eppcop Glinne da lacha, quieuit 1041.

Nuaba eppcop Glinne da lacha, 928.

Cionaoth Ua Ronain, eppcop Glinne da lacha agur tuairḡepḡ Laigen, quieuit 1173.

Molioba mac Cholmaḡa ó Glenn da lacha, eppcop, Jan. 8.

Siollan eppcop Glinne da lacha, Feb. 10.

Ruipín eppcop Glinne da lacha agur bennChair, Apl. 22.

Glenn uipen.—Ḣiarmaid eppcop glinne hUippen, July 8.

Ḣobuil.—Ḣuairpe eppcop in Ḣobuil; Aoḡ eppcop ó Uor Ḣobuil ar loḡ Epne, 25 January.

Ḣranarḡ.—Ḣuaraḡḡ eppcop, January 24.

lae.—Coebí eppcop lae, quieuit 710.

Fingín, ancoipe ip eppcop lae, 964.

Muḡron ab lae, rḡribnib agur eppcop agur ráí na cḡpí pann, 978.

Pepḡna bḡpḡ, eppcop agur ab lae Colum cille, Marḡa 2.

Imleḡ bḡoḡaḡa.—Eppcop bḡocarb, Iuil 9.

Inber Daoile.—Oaḡḡan eppcop, Marḡa 12.

<sup>1</sup> Glastonbury, England.

<sup>2</sup> *Glenn-da-locha*; county of Wicklow.

<sup>3</sup> Four Masters; 674, Chron. Scot.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> IV. M.; 814, Chron. Scot.

<sup>6</sup> January 11, Mart. Doneg.

<sup>7</sup> IV. M.

<sup>8</sup> IV. M.

<sup>9</sup> IV. M.

<sup>10</sup> Four Masters.

<sup>11</sup> IV. M.; 929, Chron. Scot.

<sup>12</sup> IV. M.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> Mart. Doneg. and Mart. Taml.

<sup>15</sup> Mart. Doneg.

<sup>16</sup> Killeslin, barony of Slievemargy, Queen's County.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

GLAISTIMBER.<sup>1</sup>—Patrick, bishop, August 24.

GLENN-DA-LACHA.<sup>2</sup>—Caoimhghin of Glenn-da-locha.

Dairchill, son of Haireta, bishop of Glenn-da-locha, quievit 676,<sup>3</sup> May 3.<sup>4</sup>

Edirsgel, son of Cellach, bishop of Glenn-da-locha, quievit 809.<sup>5</sup>

Ampudan (or Anpadan), bishop of Glenn-da-locha, May 11.<sup>6</sup>

Aedh O'Modhain, bishop of Glenn-da-locha, quievit 1126.<sup>7</sup>

Cormac O'Mail, bishop of Glenn-da-locha, quievit 1101.<sup>8</sup>

Giolla-na-naomh of Leinster, noble bishop of Glenn-da-locha, and chief monk afterwards in Uarisburgh (Wurtzburg), died on the seventh of the ides of April, 1085.<sup>9</sup>

Maelbrighde O'Maelfinn, priest, anchorite, and bishop of Glenn-da-locha, quievit 1041.<sup>10</sup>

Nuada, bishop of Glenn-da-locha, 928.<sup>11</sup>

Cinaeth O'Ronain, bishop of Glenn-da-locha, and of the north of Leinster, quievit 1173.<sup>12</sup>

Molioba, son of Colmadh, from Glenn-da-locha, January 8.<sup>13</sup>

Siollan, bishop of Glenn-da-locha, Feb. 10.<sup>14</sup>

Ruifin, bishop of Glenn-da-locha, and of Bangor, April 22.<sup>15</sup>

GLENN-UISSÉN.<sup>16</sup>—Diarmuid, bishop of Glenn-Uissen, July 8.<sup>17</sup>

GOBHUIL.<sup>18</sup>—Guairé, bishop of the Gobhuil.<sup>19</sup>

Hugh, bishop of Lis-gabhuil on Loch-Erne, 25 January.<sup>20</sup>

GRANARD.<sup>21</sup>—Guasacht, bishop, January 24.<sup>22</sup>

IAÉ.<sup>23</sup>—Coedi, bishop of Ia, quievit 710.<sup>24</sup>

Finghin, anchorite and bishop of Ia, 964.<sup>25</sup>

Mughron, abbot of Ia, scribe and bishop, and sage in the 3 divisions [of knowledge], 978.<sup>26</sup>

Fergna Brit, bishop and abbot of Ia-Coluim-Cille, March 2.<sup>27</sup>

IMLECH-BROCHADA.<sup>28</sup>—Bishop Brochad, July 9.<sup>29</sup>

INVER DAOILE.<sup>30</sup>—Dagdan, bishop, March 12.

<sup>18</sup> *Gobhuil*. See *Lis-Gobhuil*.

<sup>19</sup> 25 January; *Mart. Taml.*

<sup>20</sup> *Mart. Doneg. and Mart. Taml.*

<sup>21</sup> *Granard*. County of Longford.

<sup>22</sup> *Mart. Doneg. and Mart. Taml.*

<sup>23</sup> *Iae*. Iona, or Hy-Coluim-Cille.

<sup>24</sup> *Four Masters*; 711, *Ann. Ult.*

<sup>25</sup> *IV. M.*; *Chron. Scot.*

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<sup>26</sup> *Four Masters and Chron. Scot.*

<sup>27</sup> *Mart. Doneg. and Mart. Taml.*

<sup>28</sup> *Emlech*. Barony of Costello, county of Mayo.

<sup>29</sup> *Mart. Doneg. and Mart. Taml.*

<sup>30</sup> *Enerreilly*. Barony of Arklow, county of Wicklow.

Inir Alban.—Fótað mac bhrain, rǵrībhoib 7 eppcop inri Alban, 961.

Inir beg Epe.—Fec beg Epe.

Inir bo fínbe.—Nauigatio Colmani eppcop cum reliquis pccorum ab Inrolam uaccae albae, in qua fundabat ecclesiam, 667.

Columban eppcopur Inpulae uaccae albae, paupat 674; 1 cConmacnaib mapa, Aug. 8.

baeban eppcop Inri b6 fínbi, quiescit 711.

Inir brecan.—Fec brecania, ir Cill muine.

Inir Caoindega.—Daig mac Cairill, terna 586, Aug. 8.

Corgnac mac Dunacain, fui eppcop ir aircínbeé Inri Caoin dega, 961.

Inir Captaig.—Capteach eppcop, mac Congura, Marta 5.

Inir Cataig.—Senan eppcop Inri Cataig, Mart. 1.

Goban eppcop 6 Inri Cataig, Aug. 31.

Aed Ua bechain, eppcop Inri Cataig, 1188.

Inir Cealtara.—Diarmuib mac Caichuil eppcop inri Cealtara, 951.

Inir Cloetann.—Diarmuib eppcop 6 Inri Cloetann ap loé Ríib, do píol Uachtu ri Epenn, agur Deoi ingen Erena mic Dubchaig Ua Lugaip, apb píleb Epenn, mataip Diarmaba, Enaip 10.

Inir eunbairi.—Caoncompac eppcop, luil 23.

Inir Paiclénn no Paiglénn.—Paiglénn 6 Inri Paiclénn (no Paiglénn), mac Aeba bañain, no mac Aeba bennain, do píloé Cuiric mic Luigbech.

Inir maic Earca.—Praeðan eppcop, Nov. 20.

Inir muige ram.—Ninnuib eppcop, Enaip 18.

Inir maic Ualaing.—Moríóc, eppcop Inri Ualaing, Aug. 1.

<sup>1</sup> *Inis-Alban*. Scotland.

<sup>2</sup> Four Masters.

<sup>3</sup> Bophin Island, off the coast of Mayo.

<sup>4</sup> IV. M.; 664, Chron. Scot.

<sup>5</sup> IV. M.; Chron. Scot.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> IV. M.

<sup>8</sup> Inishkeen, county of Louth.

<sup>9</sup> Four Masters and Chron. Scot.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> IV. M.

<sup>12</sup> *Inis-Carthaigh*. See *Inis-Uachtar*.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> Scattery Island, in the River Shannon.

<sup>15</sup> Mart. Doneg. and Mart. Taml.

<sup>16</sup> Mart. Doneg. and Mart. Taml.

INIS-ALBAN.<sup>1</sup>—Fothadh, son of Bran, scribe, and bishop of Inis-Alban, 961.<sup>2</sup>

INIS-BEG-ERE.—*See* Beg-Ere.

INIS-BO-FINDE.<sup>3</sup>—The navigation of Bishop Colman, with the remainder of the Scoti to Inis-bo-finde “the Isle of the White Cow,” wherein he founded a church, 667.<sup>4</sup>

Columbanus, bishop of Insula-vaccæ-albæ, quievit 674;<sup>5</sup> in Conmaicne-mara, August 8.<sup>6</sup>

Baedan, bishop of Inis-bo-finne, quievit 711.<sup>7</sup>

INIS-BRETAN. *See* Britannia, and Cill-Muine.

INIS-CAINDEGHA.<sup>8</sup>—Daig, son of Cairell, died 586,<sup>9</sup> August 8.<sup>10</sup>

Cosgrach, son of Dunacan, eminent bishop, and herenach of Inis-Caindeggha, 961.<sup>11</sup>

INIS-CARTHAIGH.<sup>12</sup>—Carthach, son of Aongus, bishop, March 5.<sup>13</sup>

INIS-CATHAIGH.<sup>14</sup>—Senan, bishop, from Inis-Cathaigh, March 1.<sup>15</sup>

Aedhan, bishop, from Inis-Cathaigh, August 31.<sup>16</sup>

Aedh O’Bechain bishop of Inis-Cathaigh, 1188.<sup>17</sup>

INIS-CEALTRA.<sup>18</sup>—Diarmaid, son of Caichel, bishop of Inis-Cealtra, 951.<sup>19</sup>

INIS-CLOTHRANN.<sup>20</sup>—Diarmaid, bishop, from Inis-Clothrann in Loch-Ribh, of the race of Dathy, king of Erin; and Dedi, daughter of Trian, son of Dubhthach Ua Lughair, chief bard of Erin, was Diarmaid’s mother; January 10.<sup>21</sup>

INIS-EUNDAIMH.<sup>22</sup>—Caoncomrac, bishop, July 23.<sup>23</sup>

INIS-FAITHLENN (OR FAIGHLENN).<sup>24</sup>—Faighlen [or Faighlenn], from Inis-Faighlen, son of Aedh Damhan, or son of Aedh Bennan, of the race of Corc Mac Luigdech.

INIS-MAIC-EARCA.<sup>25</sup>—Fraechan, bishop, Nov. 20.

INIS-MUIGHE-SAMH.<sup>26</sup>—Ninnid, bishop, January 18.<sup>27</sup>

INIS-MAIC-UALAING.<sup>28</sup>—Morioc, bishop of Inis-maic-Ualaing, Aug. 1.<sup>29</sup>

<sup>17</sup> Four Masters.

<sup>18</sup> Iniscatha, in Lough Dergdeire.

<sup>19</sup> IV. M.

<sup>20</sup> Iniscloghren, or Quaker’s Island, in Lough-Ree.

<sup>21</sup> Mart. Doneg. and Mart. Taml.

<sup>22</sup> Inishenagh, in Lough-Ree.

<sup>23</sup> Mart. Doneg. and Mart. Taml.

<sup>24</sup> Inisfallen, Killarney.

<sup>25</sup> *Inis-maic-Earca*. *See* under Bochlúain.

<sup>26</sup> *Inis-mac-Saint*, in Lough-erne, county of Fermanagh.

<sup>27</sup> Mart. Doneg. and Mart. Taml.

<sup>28</sup> *Inis-Beyn* in Loch-Ree.

<sup>29</sup> Mart. Doneg. and Mart. Taml.

Inir mebcóirt.—Clohan eppcop, Aug. 31.

Inir mofir.—baoban eppcop, Enaír 14.

Inir uaétair.—Captað eppcop, Mart. 5.

Ionnlata éineoil Lugaír.—Conlaeb agur uii neppcop, agur un ragairt, agur uii ningen a oga, in ionnlata éineoil Lugaír.

Lairgen.—Piacc plebta, birciobal Pabpaic, airdeppcop Lairgen é, agur a comarba ba éir, Octob. 12.

Cele mac Donnacain, eppcop Lairgen, agur arð fénóir na nGaoidel, quieuit i nGlenn ba laða, 1076.

Cormac Ua Caétaraig, ardeppcop Lairgen, quieuit 1146.

Flaiteh Ua Duibídh, eppcop airðer Lairgen, quieuit 1104.

Grene, ardeppcop Gall agur Lairgen, quieuit 1162. (Lorcan O Tuatail, comarba Chaoimghin, do oirbnebh ina inab la comarba Pabpaig.)

Giolla na naoim Ua Muirceartaig, uapal eppcop bergeret Erenn (paoilim gop don Mumain benur re), quieuit 1149.

Lorcan O Tuatail (.i. Labpar), ardeppcop Lairgen agur legaib na hErenn, quieuit i Saxanaib 1180.

Lann Dpeallain.—Dpeallan eppcop ó Lann, Sept. 17.

Lann Lepe.—Dormgal mac Muirpeadaig, eppcop Lann lépe, quieuit 843.

Maolciarain mac Foirceppn, eppcop Lanne, quieuit 900.

Laépað bpiuin.—Cormac, eppcop Laépaig bpiuin, quieuit 854.

Leacain Míde.—Crimmm eppcop, Ium 28.

Leamh cóill.—Pionntan copat, Feb. 21.

Cuillenn, eppcop Leamhcóill, Apríl 22.

Moðonna eppcop ó Leamhcóill, Enaír 13.

<sup>1</sup> *Inis-Medooit*. Either Farne, or Lindsfarne, in England.

<sup>2</sup> See under Inis-Cathaigh.

<sup>3</sup> *Baedan*. In the Mart. of Donegal it is added that this Baedan died A. D. 712.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> *Inis-uachtar*. In Loch-Sheelin, county of Cavan.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> Not identified.

<sup>8</sup> *Laighen*. Leinster.

<sup>9</sup> Mart. Doneg. and Mart. Taml.

<sup>10</sup> Four Masters.

<sup>11</sup> IV. M.

<sup>12</sup> IV. M.

<sup>13</sup> *Grene*. He is called Gregorius by Ware, and others. See Harris's edition of Ware's Works, vol. i., p. 311.

<sup>14</sup> IV. M.

<sup>15</sup> *Munster*. He was bishop of Cloyne.

INIS-MEDCOIT.<sup>1</sup>—Aedan, bishop, August 31.<sup>2</sup>

INIS-MOR.—Baedan,<sup>3</sup> bishop, January 14.<sup>4</sup>

INIS-UACHTAR.<sup>5</sup>—Carthach, bishop, March 5.<sup>6</sup>

IONNLATHA-CINEOIL-LUGHAIR.<sup>7</sup>—Conlaed, and vii. bishops, and vii. priests, and vii. young virgins, in Innlatha-Cineoil-Lughair.

LAIGHEN.<sup>8</sup>—Fiac of Sletty, disciple of Patrick; he was archbishop of Leinster, and his comarb after him. October 12.<sup>9</sup>

Cele, son of Donnacan, bishop of Laighen, and arch-elder of the Gaidhel, quievit in Glenn-da-locha, 1076.<sup>10</sup>

Cormac O'Cathasaigh, archbishop of Laighen, quievit 1146.<sup>11</sup>

Flaithemh O'Duibhidhir, bishop of East Laighen, quievit 1104.<sup>12</sup>

Grene,<sup>13</sup> archbishop of the Gaill, and of Laighen, quievit 1162.<sup>14</sup>

(Lorcan O'Tuathail, comarb of Caemhghin, was ordained in his place by the comarb of Patrick.)

Gilla-na-naomh, O'Muirchertaigh, noble bishop of the South of Erinn. (I think he belongs to Munster),<sup>15</sup> quievit 1149.

Lorcan<sup>16</sup> O'Tuathail (i. e. Lawrence) archbishop of Laighen, and Legate of Erinn, quievit in England,<sup>17</sup> 1180.

LANN GRELLAIN.<sup>18</sup>—Greallan, bishop, from Lann, September 17.<sup>19</sup>

LANN-LERE.<sup>20</sup>—Gormgal, son of Muireadach, bishop of Lann-Lere, quievit 843.<sup>21</sup>

Maol-Chiaran, son of Fortchern, bishop of Lann, quievit 900.<sup>22</sup>

LATHRACH-BRIUIN.<sup>23</sup>—Cormac, bishop of Lathrach-Briuin, quievit 854.<sup>24</sup>

LEACAN OF MEATH.<sup>25</sup>—Cruimin, bishop, June 28.<sup>26</sup>

LEAMH-CHOILL.<sup>27</sup>—Finntan Corach, February 21.<sup>28</sup>

Cuillenn, bishop of Leamh-choill, April 22.<sup>29</sup>

Mochonna, bishop of Leamh-choill, January 13.<sup>30</sup>

See Harris's "Ware," vol. i., p. 574.

<sup>16</sup> See note.

<sup>17</sup> *England.* Saxanarb. In the Annals of Boyle, Inisfallen, and Clonmacnoise, he is said to have died in France.

<sup>18</sup> Not identified.

<sup>19</sup> 18; Mart. Doneg. and Mart. Taml.

<sup>20</sup> Dunleer, county of Louth.

<sup>21</sup> Four Masters.

<sup>22</sup> IV. M.

<sup>23</sup> Laragh - Bryan, barony of North Salt, county of Kildare.

<sup>24</sup> Four Masters.

<sup>25</sup> Leckin, barony of Corkaree, county of Westmeath.

<sup>26</sup> Mart. Doneg. and Mart. Taml.

<sup>27</sup> Lowhill, Queen's County.

<sup>28</sup> Mart. Doneg. and Mart. Taml.

<sup>29</sup> Mart. Doneg. and Mart. Taml.

<sup>30</sup> Mart. Doneg. and Mart. Taml.

Leat éuin. — Maolpoisl mac Aillella, eppcop, ancoipe, rǵrǵnǵ  
Leite Cuinn, agur ab inb Ebnen, 920.

Liāt bpuim. — Mac Liag, eppcop Liāt broma, Feb. 8.

Liāt mór (no letmóir). — Naǵair, eppcop, Iuil. 12.

Linn buacail. — Tomar eppcop agur rǵrǵnǵ, ab Linne buacail,  
quieuit 803.

Liolcač. — Eapc Slaine, eppcop Liolcač, Nov. 2 ; quieuit 512.

Lior ǵobuil. — Aeó eppcop ó Lior ǵobuil ar Loč Ene, Enair 5.

Lior mór. — Močuba eppcop, quieuit 636, Maoi 14.

Ronan eppcop Lior mór Močuba, Feb. 9.

Captač eppcop, Marta 3.

Ločpa. — Ruaban eppcop Ločpa.

Colum mac Paolǵura, eppcop Ločpa, quieuit 783.

Óineptač eppcop Ločpa, quieuit 864.

Loč Con. — Laoǵaire, eppcop ó Loč Con, Sept. 30.

Luǵmač. — Močta eppcop ó Luǵmač, 300 bliadan a raegal,  
Marta 20.

Eochair mac Tuatail, eppcop Luǵmač, 820.

Maolcuile, eppcop Luǵmač, 871.

Caoncompač eppcop Luǵmač, 898.

Pionnačta mac Ecceǵern eppcop, rǵrǵnǵnǵ ir ab Luǵmač,  
948.

Maolpatraic mac bhoim, eppcop Luǵmač, 936.

Luiǵne, no tuat Luiǵne. — Maolpinnia .i. Ua hAonuiǵ, ǵeple-  
ǵno ǵabair, agur eppcop tuat Luiǵne, 992.

Lurca. — Mac Cuilinn eppcop Lurca. Luacan mac Cuilinn

<sup>1</sup> *Leath-Chuinn*. Ulster.

<sup>2</sup> *Edhnen*. He died at Eu, in Nor-  
mandy. See under Edhnen.

<sup>3</sup> *Leitrim*.

<sup>4</sup> *Mart. Doneg. and Mart. Taml.*

<sup>5</sup> *Leamakevoe*, barony of Eliogarty,  
county of Tipperary.

<sup>6</sup> *Mart. Doneg. and Mart. Taml.*

<sup>7</sup> *Linn-duachail*. Near Dundalk,  
county of Louth.

<sup>8</sup> *Four Masters*.

<sup>9</sup> *Bective* (?) county Meath.

<sup>10</sup> *Earc of Slane*. See under Baile-  
Slaine.

<sup>11</sup> *Lisgoole*, county Fermanagh.

<sup>12</sup> *25, Mart. Doneg.*

<sup>13</sup> *Lismore*, county Waterford.

<sup>14</sup> *Four Masters*, and *Chron. Scot.*  
637, *Ann. Ult. Tig. and Clonmacnoise*.

<sup>15</sup> *Mart. Doneg.*, and *Mart. Taml.*

<sup>16</sup> *Carthach*. This is a mistake. The  
Carthach commemorated on March 5,



LEATH-CHUINN.<sup>1</sup>—Maelpoil, son of Ailill, bishop, anchorite, and scribe of Leth-Chuinn, and abbot of the Edhnen,<sup>2</sup> 920.

LIATH-DRUIM.<sup>3</sup>—Mac Liag, bishop of Liath-druim, Feb. 8.<sup>4</sup>

LIATH-MOR, OR LETH-MOR.<sup>5</sup>—Nazair, bishop, July 12.<sup>6</sup>

LINN-DUACHAILL.<sup>7</sup>—Thomas, bishop, scribe, and abbot of Linn-Duachail, quievit 803.<sup>8</sup>

LIOLCACH.<sup>9</sup>—Earc of Slane,<sup>10</sup> bishop of Liolcagh, quievit 512. November 2.

LIS-GOBHUIL.<sup>11</sup>—Aedh, bishop, from Lis-Gobhuil on Loch-Erne, January 5.<sup>12</sup>

LIS-MOR.<sup>13</sup>—Mochuda, bishop, quievit 636,<sup>14</sup> May 14.

Ronan, bishop of Lis-mór-Mochuda, Feb. 9.<sup>15</sup>

Carthach,<sup>16</sup> bishop, March 3.

LOTHRA.<sup>17</sup>—Ruadhan, bishop of Lorrha.

Colum, son of Faolgus, bishop of Lorrha, quievit 783.<sup>18</sup>

Dinertach, bishop of Lorrha, quievit 864.<sup>19</sup>

LOCH-CONN.<sup>20</sup>—Laeghaire, bishop, from Loch-Conn, September 30.<sup>21</sup>

LUGHMHAGH.<sup>22</sup>—Mochta, bishop from Lughmhagh, 300 years was his age; March 20.<sup>23</sup>

Eochaidh, son of Tuathal, bishop of Lughmhagh, 820.<sup>24</sup>

Maoltuile, bishop of Lughmhagh, 871.<sup>25</sup>

Caencomrach, bishop of Lughmhagh, 898.<sup>26</sup>

Finnachta, son of Echtigern, bishop, scribe, and abbot of Lughmhagh, 948.<sup>27</sup>

Maolpatrick, son of Bran; bishop of Lughmhagh, 936.<sup>28</sup>

LUIGHNE.<sup>29</sup> Maelfinnia (i. e. O'hAenaigh), lector of Fabhar, and bishop of Tuath-Luighne, 992.<sup>30</sup>

LUSCA.<sup>31</sup>—Mac Cuilinn, bishop of Lusca. Luachan mac Cuilinn,

is the same whose name appears under Druim-fertain and Inis-Uachtar above.

<sup>17</sup> Lorrha, barony of Lower Ormond, county Tipperary.

<sup>18</sup> Four Masters.

<sup>19</sup> IV. M.

<sup>20</sup> i. e., Errew, near Loch-Conn, county Mayo.

<sup>21</sup> Mart. Doneg.

<sup>22</sup> Louth, county of Louth.

<sup>23</sup> March 20. Partly effaced. August 19, Mart. Doneg. and Mart. Taml.

<sup>24</sup> Four Masters; 822, Chron. Scot.

<sup>25</sup> IV. M.

<sup>26</sup> IV. M.; 903, Chron. Scot.

<sup>27</sup> IV. M.

<sup>28</sup> IV. M.; 737, Chron. Scot.

<sup>29</sup> *Luighne*, or Tuath-Luighne; the barony of Lune, county Meath.

<sup>30</sup> IV. M.

<sup>31</sup> *Lusca*. Lusk, county Louth.

a ainm bile, agus Cairnig, Cuimbiġ no Cuimbeo a ceo ainm, quieuic 497.

Arġo adep Mac Pīrbīrīġ quier Cuimbeo maic Caġbaġa .i. Mac Cuilinn, eppcop Lurca, et cetera, Sept. 6.

Guin Colmain, eppcop Lurca, la .h. Tuirce, 739.

Forbapac eppcop Lurca, 835.

Seġnapac eppcop Lurcan quieuic 887.

Maolpuanaio eppcop Lurca, quieuic, 880.

Colman rġribnio, eppcop Daimliag agus Lurcan, quieuic 902.

Aibill mac Maonaiġ, eppcop Suirb agus Lurcan, 965.

Ruadan eppcop Lurcan, 904.

Tuacal mac Oenacain, eppcop Daimliag agus Lurca, maop muintipe Padraig, 927.

Maġ ai, no eo.—Pec Maġeo.

Maġ bile.—Finnian Muirġe bile, eppcop, nō Pīnia eppcop Muirġe bile, Feb. 11.

Finnen eppcop Muirġe bile.

Pīnnia mac Uī Pīaac a ainm aile. agus Pīonnbarr Muirġe bile a ainm ele; ó Pīaac pīnb, pī Epeno, cafnic pé. Sept. 10.

Smell Muirġe bile, eppcop, circa annum 600, no 602, quieuic.

brecan eppcop īr ab Muirġe bile, Aprīl 24.

Maolaiġin, eppcop Muirġe bile, Sept. 9.

Siollan (mac Pīonnchain), eppcop agus ab Muirġe bile, anno domini 618; Aug. 25.

Cairboe, eppcop Muirġe bile, Maoi 1.

Maġ bolġ.—Sīric eppcop ó Maġ bolc, Nou. 26.

Maġ bpeġ.—Dubbabairpenn mac Conpui, pui eppcop Muirġe bpeġ, comarba buice agus eġnuio Laigen, 964.

<sup>1</sup> 544, Chron. Scot.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Four Masters; and 743, Ann. Ult.

<sup>4</sup> IV. M.

<sup>5</sup> IV. M.

<sup>6</sup> IV. M.; 883, Chron. Scot.

<sup>7</sup> *Lusca*. The Four Masters, under 739, record the death of a Colman, scribe and bishop of Leasan, now the parish of Lissan, situated partly in the counties of

Donegal and Londonderry, adjoining the territory of Hy-Tuirtre.

<sup>8</sup> Four Masters; and Chron. Scot.

<sup>9</sup> IV. M.

<sup>10</sup> IV. M.; 928, Chron. Scot.

<sup>11</sup> Magh-Ai. Mayo.

<sup>12</sup> Movilla, barony of Lower Ards, county Down.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

was his proper name, and Cainnigh, Cuindigh, or Cuindedh, his first name. He went to his rest in 497.<sup>1</sup>

What Mac Firbis says is "quies of Cuindid, son of Cathbadh, i. e. Mac Cuilind, bishop of Lusca, &c., September 6."<sup>2</sup>

The mortal wounding of Colman, bishop of Lusca, by the Hy-Tuirtre, 739.<sup>3</sup>

Forbasach, bishop of Lusca, 835.<sup>4</sup>

Sechnusach, bishop of Lusca, quievit 887.<sup>5</sup>

Maolruanaidh, bishop of Lusca, quievit 880.<sup>6</sup>

Colman, the scribe, bishop of Daimhliag and Lusca,<sup>7</sup> quievit 902.<sup>8</sup>

Aihill, son of Maenach, bishop of Sord and Lusca, 965.

Ruadan, bishop of Lusca, 904.<sup>9</sup>

Tuathal, son of Aenacan, bishop of Daimhliag and Lusca, steward of the people<sup>10</sup> of Patrick, 927.<sup>11</sup>

MAGH-AI (or Eo).—See Magh-Eo.

MAGH-BILE.<sup>12</sup>—Finnian of Magh-Bile; or Finnia, bishop of Magh-Bile, February 11.<sup>13</sup>

Finnen,<sup>14</sup> bishop of Magh-Bile. Finnia Mac-Ui-Fiatach was his other name, and Fionnbar of Magh-Bile was another name of his. From Fiatach Finn, King of Erin, he descended. September 10.<sup>15</sup>

Sinell of Magh-Bile, bishop, circa annum 600, vel 602, quievit.<sup>16</sup>

Brecan, bishop and abbot of Magh-Bile, April 24.<sup>17</sup>

Maelaithghin, bishop of Magh-Bile, Sept. 9.<sup>18</sup>

Siollan, son of Fionchan, bishop and abbot of Magh-Bile, A°. D°. 618,<sup>19</sup> August 25.<sup>20</sup>

Cairbre, bishop of Magh-Bile, May 1.<sup>21</sup>

MAGH-BOLG.<sup>22</sup>—Siric, bishop, from Magh-Bolg, November 26.<sup>23</sup>

MAGH-BRECH.<sup>24</sup>—Dubhdabhairén, son of Curoi, eminent bishop of Magh-Bregh, comarb of Bute,<sup>25</sup> and sage of Leinster, 964.<sup>26</sup>

<sup>14</sup> *Finnen*. The same as Finnian, or Finnia.

<sup>15</sup> Mart. Doneg.

<sup>16</sup> 602, Four M.; 608, Chron. Scot.

<sup>17</sup> 29 Mart. Doneg. and Mart. Taml.

<sup>18</sup> Mart. Doneg. and Mart. Taml.

<sup>19</sup> IV. M.; 619, Chron. Scot.

<sup>20</sup> Mart. Doneg. and Mart. Taml.

<sup>21</sup> 3, Mart. Doneg. and Mart. Taml.

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<sup>22</sup> Moybolgue; partly situated in the counties of Cavan and Meath.

<sup>23</sup> Mart. Doneg.

<sup>24</sup> Bregia; a district comprising a large part of the counties of Dublin and Meath.

<sup>25</sup> *Bute*. Patron and founder of Maister-Buite, or Monasterboice, county Louth.

<sup>26</sup> Ann. Ult. and Four Masters.

Maḡ cremhcoille.—Eogán eppcop agur egnuib Maḡe cremhcoille, Maoi 31.

Máḡ eó.—Pontifex Maḡe eó Saxanum, ḡapailc, obit 726; Marta 13.

bpoceab lmlḡ bpoḡaḡa, i Muḡ Eo (no Aó), Iul 9.

Aóan, eppcop Maḡe eó, 768.

Mac an bpeḡemain, eppcop Maḡe eó; uibpup mac Uilliam bupc .i. ant ab caoḡ 6.

Paḡpaic O hEliḡe, eppcop Maḡe eó; bo barpuḡeḡ 6 i cail Mocolloḡ, 1579, ap fon an cpeuib catóileḡe.

Mainipup bhuicce.—buite .i. boeḡup, eppcop Mainippeḡ, quieuit 521. Dec. 7.

buite (i. buabaḡ mac bḡónaḡ).

Nc.—ḡin ḡaḡin Cholun ap cclépuḡ,

Anu óp Epuib ḡluḡ.

Fop aon líc ní páb nuabaip

báp bán bhuabaḡ mec bḡónaḡ.

Domnall mac Máieniaḡa, ab mainippeḡ buicce, eppcop agur penoir naorh, 1004.

Maenia, eppcop agur comapba mainippeḡ buicce, bo 6c 1039.

Mainipup tuama.—Capḡaḡ .i. an pen eppcop; pec Iḡoḡba Maoi 14.

Meachup cruim.—Fopannan, eppcop Mecup cruim, 751.

Muḡna.—Maolpoil, eppcop Muḡna, 992.

Oipḡiall, no Aipḡiall.—Aó u a hEoḡaḡ eppcop Aipḡialla, quieuit 1369.

Oppaiḡe.—Duñḡaḡ, balca Oiapmaba, eppcop 7 Saol, agur ollan Oppaiḡe, 9 \* \*

<sup>1</sup> *Magh-cremhchoille*. Not identified. The name Magh-cremhchoille signifies "the plain of the wild-garlic wood." Cremhchoill was the ancient name of the parish of Cranfield, barony of Upper Torme, county of Antrim. See Reeves' "Down and Connor," p. 8.

<sup>2</sup> Mart. Doneg. and Mart. Taml.

<sup>3</sup> Mayo, barony of Clanmorris, county Mayo.

<sup>4</sup> Four M.; 731, Ann. Ult.; 731 Tig.

<sup>5</sup> Mart. Doneg.

<sup>6</sup> See under Imleach-Brochadha.

<sup>7</sup> Ann. Ult., and IV. M.

<sup>8</sup> Monasterboice, county Louth,

<sup>9</sup> IV. M.; 518, Chron. Scot.

**MAGH-CREMHCHOILLE.**<sup>1</sup> — Eoghan, bishop and sage of Magh-Cremhchoille, May 31.<sup>2</sup>

**MAGH-EO.**<sup>3</sup> — The Pontiff of Magh-Eó of the Saxons, Gerald, obiit 726,<sup>4</sup> March 13.<sup>5</sup>

Brocaidh of Imlech-Brochada, in Magh-EO (or Magh-Ai), July 9<sup>6</sup>.

Aedhan, bishop of Magh-EO, 768.<sup>7</sup>

Mac-an-Brehon, bishop of Magh-EO; Mac William Burk, i. e. the Blind Abbot, expelled him.

Patrick O'Helidhe, bishop of Magh-EO, who was put to death in Cill-Mochellog, 1579, for the Catholic faith.

**MANISTER-BUTE.**<sup>8</sup> — Bute, i. e. Boetius, bishop of Manister, quievit 521,<sup>9</sup> December 7.<sup>10</sup>

Buite (i. e. Buadach, son of Bronach).

NOTE. — "The gentle birth of Colum, our cleric,

To-day over noble Erin;

On the same festival, it is no vaunting saying,

[Is commemorated] the death of fair Buadach, son of  
Bronach."

Domhnall, son of Macniadh, abbot of Manister-Bute, a bishop and holy elder, 1004.<sup>11</sup>

Macnia, bishop and comarb of Manister-Buite, died 1039.

**MANISTER-THUAMA.**<sup>12</sup> — Carthach, i. e. the old bishop. See Mochuda, May 14.

**MEATHUS-TRUIM.**<sup>13</sup> — Forannan, bishop of Meathus-truim, 751.<sup>14</sup>

**MUGHNA.**<sup>15</sup> — Maolpoil, bishop of Mughna, 992.<sup>16</sup>

**OIRGHIALL** (or Airghiall).<sup>17</sup> — Aedh O'hEothaigh,<sup>18</sup> bishop of Airghiall, quievit 1369.<sup>19</sup>

**OSRAIGHE.**<sup>20</sup> — Dunchadh, foster-son of Diarmaid, bishop and sage, and ollave of Ossory, 9.<sup>21</sup>

<sup>10</sup> Mart. Mart.

<sup>11</sup> IV. M.; and Chron. Scot.

<sup>12</sup> *Manistir-Thuama*. Not identified. St. Carthach the Elder was the preceptor of St. Mochada, who is called Carthach Junior. See Lanigan's "Eccles. History," vol. 2., pp. 88, 9.

<sup>13</sup> *Meathus-truim*. Not identified.

<sup>14</sup> Four Masters.

<sup>15</sup> Dunnamanoge, county Kildare.

<sup>16</sup> Four Masters.

<sup>17</sup> Diocese of Clogher.

<sup>18</sup> *O'hEothaigh: O'Hoey*. The IV. M., and Ware call him Aedh O'Neill.

<sup>19</sup> IV. M.; Ann. Loch-Cé.

<sup>20</sup> Ossory.

<sup>21</sup> 971, IV. M.

Domnall Ua Fozartaid, eppcop Oppaige, quieuit 1178.

Raid (no raid) aonaid; Raid muidge aonaid (no eanaid). bpu-  
gad eppcop, Nou. 1.

Raid bapaidge (no bapaidge).—Cathchan (no gomab Cathcu),  
eppcop; Mart. 20.

Raid Libcen.—Iollaban ua Eathach, eppcop, Iuin 10.

Raid muirbuid.—Domangart mac Eathach, rui eppcop, Mart. 24.

Raid Oppain.—Oppan eppcop. Feb. 17.

Ratam.—Aeban Ratam, [?] Aeban ua Concumba, eppcop,  
et militer Cipri, in pace quiescunt, agur Saepmuð Eanaid  
buid, 787.

Raid Colpa.—Eppcop Tappach (a Raid Colpa), cepb Patraic;  
(ar é euc comaoim do Patraic re néce); Appil 14.

Raid mór Muirge tuairgirt.—Lugaid eppcop, Octob. 6.

Raid na neppcop.—Aob glar, Congur. Feb. 16.

Raid Ronain.—Ronan, eppcop; Raid Ronain, in uib Cellaid  
Cualann.

Raid ríche.—Eogan eppcop Ratha ríche, quieuit circa annum  
615.

Reachra.—Flann mac Ceallaigh, mic Cpunndmáil, eppcop  
Rechraide, quieuit 734.

Roth.—Driogor Rotha, Mart. 12.

Rupa Airne po gab abbaine Róma capér Driogóir, et  
cetera.

Rop-aileire.—Fáctna eppcop, .i. mac Mongaid a Rop aileire.  
Aug. 14.

<sup>1</sup> Four Masters.

<sup>2</sup> Raymochy, barony of Raphoe, coun-  
ty of Donegal.

<sup>3</sup> Not identified.

<sup>4</sup> Mart. Doneg., and Mart. Taml.

<sup>5</sup> Rathlihen, barony of Balliboy,  
King's County.

<sup>6</sup> Mart. Doneg. and Mart. Taml.

<sup>7</sup> Maghera, county Down.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> Rath-Ossain. See under Ath-Truim.

<sup>10</sup> Rahin, King's County.

<sup>11</sup> Eanach-dubh, i.e. "the black marsh,"  
now Annagh-duff, near Drumana, county  
Leitrim.

<sup>12</sup> Four Masters.

<sup>13</sup> Raholp, barony of Lecale Lower,  
county Down.

Domhnall O'Fogarty, bishop of Ossory, quievit 1178.<sup>1</sup>

RATH- (or Rath) -aenaigh ; Rath-Maighe-aenaigh, (or Eanaigh).<sup>2</sup>—Brugach, bishop. November 1.

RATH-DARTHAIGHE (or Derthaighe).<sup>3</sup>—Cathchan (or perhaps Cathchu), bishop ; March 20.<sup>4</sup>

RATH-LIBHTHEN.<sup>5</sup>—Iolladan, descendant of Eochaidh, bishop, June 10.<sup>6</sup>

RATH-MUIRBUILG.<sup>7</sup>—Domangart, son of Eochaidh, an eminent bishop, March 24.<sup>8</sup>

RATH-OSSAIN.<sup>9</sup>—Ossan, bishop, February 17.<sup>1</sup>

RATHAIN.—<sup>10</sup>Aedhan of Rathain, [and] Aedhan, son of Cucumba, *episcopi et milites Christi, quieverunt*, and Saermugh of Eanach-dubh,<sup>11</sup> 787.<sup>12</sup>

RATH-COLPA.<sup>13</sup>—Bishop Tassach (in Rath-Colpa), Patrick's artist ; (it was he that gave the communion to Patrick before his death) ; April 14.<sup>14</sup>

RATH-MOR-MUIGHE-TUAISCAIRT.<sup>15</sup>—Lughaidh, bishop, October 6.<sup>16</sup>

RATH-NA-NEPSCOB.<sup>17</sup>—Aodh Glas, and Aongus, February 16.<sup>18</sup>

RATH-RONAIN.<sup>19</sup>—Ronan, bishop, in Rath-Ronain in Ui-Cellaigh-Cualann.

RATH-SITHE.<sup>20</sup>—Eoghan, bishop of Rath-sithe, quievit circa annum 615.<sup>21</sup>

REACHRA.<sup>22</sup>—Flann, son of Cellach, son of Crundmael, bishop of Reachra, went to his rest 734.<sup>23</sup>

ROME.—Gregory of Rome, March 12.

The Pope of Ara<sup>24</sup> got the abbacy of Rome after Gregory, &c.

ROS-AILITRE.<sup>25</sup>—Fachtna, bishop, i. e. the son of Mongach, of Ros-Ailitre,<sup>26</sup> August 14.<sup>27</sup>

<sup>14</sup> Mart. Doneg. and Mart. Taml.

<sup>15</sup> Rattoo, county Kerry.

<sup>16</sup> Mart. Doneg. and Mart. Taml.

<sup>17</sup> Not known.

<sup>18</sup> Mart. Doneg. and Mart. Taml.

<sup>19</sup> Rath-Ronain, county Wicklow.

<sup>20</sup> Rashee, barony and county of Antrim.

<sup>21</sup> 617, Four Masters.

<sup>22</sup> Lambay, county Dublin.

<sup>23</sup> Four Masters.

<sup>24</sup> *Pope of Ara.* See under Ara- (Aelchu, son of Faelchu).

<sup>25</sup> *Ros-Ailitre.* Rosscarbery, county Cork.

<sup>26</sup> *Ros-Ailitre.* The Mart. Doneg. describes this Fachtna, whose festival occurs on the 14th of August, as of Dairinis-Maelanfaidh, county Waterford.

<sup>27</sup> Mart. Doneg.

Ror bairenn.—Cuirítan (no) Cúriac eppcop agur ab Ruir menn, no Ruir bairenn. Márta 16.

Ror menn.—peð Ror bairenn.

Ror Comain.—Siabal eppcop ir ab ruir Comain, quieuic, 813.

Aeð mac Fíangura, eppcop Ruir Comain, 872.

Ror cpe.—Iraac Ua Cuanain, eppcop Éle Ruir cpe, óg agur aib íénóir aipéer Muñan, quieuic 1161.

Ror deala.—Sen Patraic, eppcop ir ab Ruir deala i Muig lacha, Aug. 24.

Saigir.—Ciapan Saighe, eppcop baol in Epinn ría Patraic, Márta 5.

Mebran eppcop, Iuin 6.

Copmac eppcop Saighe, 907.

Sazan.—Goban eppcop Sazan, quieuic circa annum 650.

Sio trum.—Eppcop Eape, Nou. 2.

Slaine.—Eppcop Eape, Nou. 2.

Niallan, eppcop Slaine quieuic 867.

Copmac mac Elabai, eppcop Slaine, 867.

Maelbriúce, eppcop Slaine, 875.

Sleðce.—Fíacc, eppcop Sleðce, Octob. 12; búrúobal Patraic.

Aeð, eppcop Sleðce, 699; Feb. 7.

Sliab liag.—Eppcop Aeð mac bpic ó fliab liag; Nou. 10; quieuic 588.

Sorð.—Maolmuire Ua Cainén, egnaið agur eppcop Suirð Colum cille, quieuic 1023.

Siol Muirebair.—Gac aic imbi eppcop fíol Muirebair (éu ar mian bapóile ar) eppcop Oilepín; gíðeð ní fílimpí lan bíleir bérín in gac aen aimpír.

<sup>2</sup> *Ros-Bairenn.* Not identified.

<sup>3</sup> Mart. Doneg. and Mart. Taml.

<sup>4</sup> Roscommon.

<sup>5</sup> 813, Four Masters.

<sup>6</sup> IV. M.; 873, Ann. Ult.

<sup>7</sup> Roscrea, county Tipperary.

<sup>8</sup> Aipéer Muñan, i. e. Ormond.

<sup>9</sup> IV. M.

<sup>10</sup> Rosdalla, county Westmeath.

<sup>11</sup> Mart. Taml.

<sup>12</sup> Seirkeeran, in the King's County.

<sup>13</sup> Mart. Doneg. and Mart. Taml.

<sup>14</sup> Mart. Doneg. and Mart. Taml.

<sup>15</sup> Four Masters.

<sup>16</sup> Sazan. England.

<sup>17</sup> 648 = 651, Chron. Scot.

<sup>18</sup> Near Trim, county Meath.

<sup>19</sup> See under Baile-Slaine.



ROS-BAIRENN.<sup>1</sup>—Cuiritan, or Ciriach, bishop and abbot of Ros-menn, or Ros-Bairenn, March 16.<sup>2</sup>

ROS-MENN. See Ros-Bairenn.

ROS-COMAIN.<sup>3</sup>—Siadhal, bishop and abbot of Ros-Comain, quievit 813.<sup>4</sup>

Aedh, son of Fiangus, bishop of Ros-Comain 872.<sup>5</sup>

ROS-CRE.<sup>6</sup>—Isaac O'Cuanain, bishop of Ele of Ros-cre, virgin, and arch-elder of East Munster,<sup>7</sup> quievit 1161.<sup>8</sup>

ROS-DELA.<sup>9</sup>—Old Patrick, bishop and abbot of Ros-dela, in Magh-Lacha, August 24.<sup>10</sup>

SAIGHIR.<sup>11</sup>—Ciaran of Saighir, a bishop who was in Erin before Patrick; March 5.<sup>12</sup>

Medran, bishop, June 6.<sup>13</sup>

Cormac, bishop of Saighir 907.<sup>14</sup>

SAXAN.<sup>15</sup>—Aedhan bishop of the Saxons, quievit circa annum 650.<sup>16</sup>

SIDH-TRUIM.<sup>17</sup>—Bishop Erc, Nov. 2.<sup>18</sup>

SLAINE.<sup>19</sup>—Bishop Erc, Nov. 2.

Niallan, bishop of Slane, quievit 867.<sup>20</sup>

Cormac, son of Eladach, bishop of Slane,<sup>21</sup> 867.

Maelbrihte, bishop of Slane, 875.<sup>22</sup>

SLEBHTE.<sup>23</sup>—Fiace, bishop of Slebhhte, October 12.<sup>24</sup>

Aedh, a disciple of Patrick, bishop of Slebhhte, 699;<sup>25</sup> Feb. 7.

SLEABH-LIAG.<sup>26</sup>—Bishop Aedh Mac Bric, from Sliabh-Liag, Nov. 10;<sup>27</sup> quievit 588.<sup>28</sup>

SORD.<sup>29</sup>—Maelmuire O'Cainén, sage and bishop of Sord-Colum-Cille, quievit 1023.<sup>30</sup>

SIOL-MUIREDHAIGH.<sup>31</sup>—Wherever a bishop of the Siol-Muiredhaigh may be, some are of opinion he is bishop of Elphin. However, I am not fully sure of this at all times.

<sup>12</sup> Slane, in the county Meath.

<sup>20</sup> Four Masters.

<sup>21</sup> *Slane*. The Ann. of the Four Mast. (867), and Ann. Ult. (861), state that Cormac, son of Eladach, was bishop and abbot of Saighir, or Seirkieran.

<sup>22</sup> 847, IV. M.; 876, Ann. Ult.

<sup>23</sup> *Slebhhte*. Slaty, in the Queen's County.

<sup>24</sup> Mart. Doneg. and Mart. Taml.

<sup>25</sup> 698, Four Masters; 696 = 699 Chron.

Scot.

<sup>26</sup> *Slieve-League*, county Donegal.

<sup>27</sup> Mart. Doneg.

<sup>28</sup> IV. M.; and Chron. Scot.

<sup>29</sup> Swords, county of Dublin.

<sup>30</sup> IV. M.; 1021, Chron. Scot.

<sup>31</sup> Diocese of Elphin.

**Tamláctta.**—Maolruain eppcop Tamláctta, 787: nír hiéacáð pæðil agur nír híðeð lionn ag manðaið Maoilruain pe a pé pæn; Iul 7.

Éoðaið eppcop Tamláctta, quieuic 807.

Corpa eppcop Tamláctta, quieuic 872.

Corpmac eppcop Tamláctta, 962.

Crionnmaol ab ðez Érenn, agur eppcop agur pæpleginn Tamláctta, 964.

Sgandlain eppcop agur ab Tamláctta, 913.

Iopeð eppcop Tamláctta Maoilruain, Enair 5.

Éoðaið, eppcop agur ab Tamláctta, Enair 28.

Áipennán (no Épennán), eppcop Tamláctta, Feb. 10.

Tamláct Menainn. Tíuúí bo híetnaið annro .i. Napab, ðeoaic eppcop, ír Meallan ó Tamláct Menain, ag Loð hípícpenn in Uib Echad Uladh [n]ó o Tamláctta Uí Maíl.

Tamnac buaða.—Uí neppcopir ó Tamnac buaða, Iul. 21.

Teağ baioitín.—baioitín eppcop, Feb. 19.

Teağ Callain.—Céðepnac eppcop ó éiğ Collain, quieuic in hl ina oileirí, 1047.

Teağ Connain.—Connain, eppcop o éiğ Connain i cCrémétan-nuib, Iuin 29.

Teağ bá éua.—Eppcop Cen mac Maine, a cciğ Óácua mic Nemain.

Teağ Díoma.—Eppcop Díoma mac Senaíğ, bo íotapciuib a cciğ (no ó éiğ) Díoma.

Teac Moéua.—Corğnac mac Maoilmoðeipğe, eppcop ciğe Moéua agur na Comann, 931.

Teac Moling.—Moling Luadhra, eppcop, 696, Iuin 17:

<sup>1</sup> Tallaght, county Dublin.

<sup>2</sup> Four Masters.

<sup>3</sup> Mart. Doneg. and Mart. Taml.

<sup>4</sup> IV. M.

<sup>5</sup> IV. M.; Ann. Ult.

<sup>6</sup> IV. M.

<sup>7</sup> IV. M.; 914, Chron. Scot.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> Mart. Doneg. and Mart. Taml.

<sup>10</sup> Mart. Doneg. and Mart. Taml.

<sup>11</sup> *Tamlacht-Menainn*; this was in the parish of Ahaderg, county Down, where there is a townland now called *Meenan*. See Reeves's "Down and Connor," p. 113.

<sup>12</sup> *Loch-Bricrenn*. Lough Brickland, Co. Down.

<sup>13</sup> *Uí-Echadh-Uladh*. Iveagh, county Down.

**TAMLACHT.**<sup>1</sup>—Maolruain, bishop of Tamlacht 789.<sup>2</sup> Meat was not eaten, nor ale drunk, by Maelruain's monks during his own time: July 7.<sup>3</sup>

Eochaidh, bishop of Tamlacht, quievit 807.<sup>4</sup>

Torpa, bishop of Tamlacht, quievit 872.<sup>5</sup>

Cormac, bishop of Tamlacht, 962.<sup>6</sup>

Cronmael, abbot of Beg-Eri, and bishop and lector of Tamlacht, 964. *See* under Beg-Ere.

Sgandlan, bishop and abbot of Tamlacht, 913.<sup>7</sup>

Joseph, bishop of Tamlacht-Maolruain, Jan. 5.<sup>8</sup>

Eochaidh, bishop and abbot of Tamlacht, Jan. 28.<sup>9</sup>

Airennán, or Erennán, bishop of Tamlacht, Feb. 10.<sup>10</sup>

**TAMHLACHT-MENAINN.**<sup>11</sup>—Three of the Britons here, viz., Nasad, Beoan, a bishop, and Meallan, from Tamlacht-Menainn at Loch-Bricrenn,<sup>12</sup> in Ui-Echach-Uladh,<sup>13</sup> or from Tamlacht-Ui-Maille.

**TAMHNACH-BUADHA.**<sup>14</sup>—Seven bishops from Tamhnach-buadha, July 21.<sup>15</sup>

**TEACH-BAITHIN.**<sup>16</sup>—Baothin, bishop, February 19.<sup>17</sup>

**TEACH-CALLAIN.**<sup>18</sup>—Cethernach, bishop, from Tech-Collain, quievit at Hy, during his pilgrimage, 1047.<sup>19</sup>

**TEACH-CONNAIN.**<sup>20</sup>—Connan, bishop, from Tech-Connain in Crimthann, June 29.<sup>21</sup>

**TEACH-DACUA.**<sup>22</sup>—Bishop Cén, son of Maine, from Tech-Dachua mic Nemain.

**TEACH-DIOMA.**—Bishop Dioma, son of Senach, of the Fotharta, in Tech-(or from Tech)-Dioma.

**TEACH-MOCHUA.**<sup>23</sup>—Cosgrach, son of Maelmocheirghe, bishop of Tech-Mochua and the Comauns, 931.<sup>24</sup>

**TEACH-MOLING.**<sup>25</sup>—Moling Luachra, bishop, 696,<sup>26</sup> June 17.<sup>27</sup>

<sup>14</sup> Not identified.

<sup>15</sup> Mart. Taml. and Mart. Doneg.

<sup>16</sup> Tibohine, county Roscommon.

<sup>17</sup> Mart. Doneg. and Mart. Taml.

<sup>18</sup> Stackallan, county Meath.

<sup>19</sup> Four Masters; 1045, Chron. Scot.

<sup>20</sup> *Teach-Connain*. Locality uncertain; but it was probably situated in *Crimthann*, in Meath.

<sup>21</sup> Mart. Doneg. and Mart. Taml.

<sup>22</sup> Ticknevin, barony of Carbery, county Kildare.

<sup>23</sup> Timahoe, Queen's County.

<sup>24</sup> Four Masters.

<sup>25</sup> St. Mullin's, county Carlow.

<sup>26</sup> IV. M.; 693, Chron. Scot.

<sup>27</sup> Mart. Doneg. and Mart. Taml.

Teaó na comairce.—Uí. neppcop ó éig na comairce, Maoi 27.

Teach Talláin.—Cillín, eppcop ó éig Talláin in Aipghall, Maoi 27.

Tír Ónailb.—Eppcop éipe Chonuill .i. Maḡ Dungai(le), becc 1366.

Tír ba ḡlar.—Aibbe, eppcop ír ab éipe ba ḡlar, Maoi 24.

Dunóad mac Ceallaigh, eppcop ír ab Típe ba ḡlar, 963.

Tír Eoḡain.—ḡiolla an coimbeo O Cearballain, eppcop éipe hEoḡain, 1279.

Phorint ó Cearballain, eppcop, éipe hEoḡain, quieuit 1293.

Tír roir.—Cairpeall eppcop, 1 Tír roir, luín 13.

Tobar bhírin, 1 eppcop Píaceraó Muairbe iar nIarḡaigh. bupin eppcop, Decem. 3.

Tolan.—Ciapan, eppcop Tolain, 919.

Trephob.—Ponannan, repiba, eppcop Trephob, quieuit 769.

Clod, replegino agur ab Trephob, eppcop, eccnaig, agur oiletreó, 1004.

Tuaó Mátha.—Tadḡ ua Longarcan, eppcop Tuaó Máthan, quieuit 1161.

Tuaim ba ualann.—Pepdomnaó (.i. mac Caomáin), eppcop Tuama ba ualann, anno Domini 781; luín 10.

Tuaim Murḡraige.—Domáingín (no Damáingín), eppcop, ó Tuaim Mhurḡraigh, verbratair bpennuinn, Appil 29.

Tuairḡirt Laigen.—Cionaot Ua Ronain, eppcop ḡlinne ba lacha agur tuairḡirt Laigen, quieuit 1173.

<sup>1</sup> *Teach-na-comairce*. Parish of Clonleigh, county Donegal.

<sup>2</sup> Mart. Taml.; 28 March, Mart. Doneg.

<sup>3</sup> Tyhallen, county Monaghan.

<sup>4</sup> Mart. Doneg. and Mart. Taml.

<sup>5</sup> *Tír-Conaill*; i. e. the diocese of Raphoe.

<sup>6</sup> Four Masters; Ware.

<sup>7</sup> Terryglass, county Tipperary.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> Four Masters.

<sup>10</sup> *Tír-Eoghain*; i. e. the diocese of Derry.

<sup>11</sup> Ann. Loch-Cé; and IV. M.

<sup>12</sup> Ann. Loch-Cé; and IV. M.

<sup>13</sup> In the county Monaghan.

<sup>14</sup> Mart. Doneg. and Mart. Taml.

**TEACH-NA-COMAIRCE.**<sup>1</sup>—The seven bishops from Tech-na-comairce, May 28.<sup>2</sup>

**TEACH-TALLAIN.**<sup>3</sup>—Cillin, bishop, from Tech-Tallain in Airghiall, May 27.<sup>4</sup>

**TIR-CONAILL.**<sup>5</sup>—The bishop of Tirconnell, i. e. Mac Dunghaile, died 1366.<sup>6</sup>

**TIR-DA-GLAS.**<sup>7</sup>—Aidhbhe, bishop and abbot of Tir-da-glas, May 24.<sup>8</sup>

Dunchadh, son of Cellach, bishop and abbot of Tir-da-glas, 963.<sup>9</sup>

**TIR-EOGHAIN.**<sup>10</sup>—Gilla-an-Coimdedh O'Carolan, bishop of Tir-Eoghain, 1279.<sup>11</sup>

Florence O'Carolan, bishop of Tir-Eoghain, quievit 1293.<sup>12</sup>

**TIR-ROIS.**<sup>13</sup>—Carell, bishop in Tir-Rois, June 13.<sup>14</sup>

**TOBAR-BIRIN**, in Tir-Fiachrach of the Moy, behind Iaskagh (Easky, Co. Sligo). Birin, bishop, December 3.<sup>15</sup>

**TOLAN.**<sup>16</sup>—Ciaran, bishop of Tolan, 919.<sup>17</sup>

**TREPOD.**<sup>18</sup>—Forannan, scribe, bishop of Treoid, went to his rest 769.<sup>19</sup>

Aedh, lector and abbot of Treoid, a bishop and learned man, and pilgrim, 1004.<sup>20</sup>

**TUADH-MUMHA.**<sup>21</sup>—Tadhg O'Lonergan, bishop of Thomond, went to his rest 1161.

**TUAIM-DA-UALANN.**<sup>22</sup>—Ferdomhnach (i. e. son of Caomhan), bishop of Tuaim-da-ualann, anno Domini 781,<sup>23</sup> June 10.<sup>24</sup>

**TUAIM-MUSCRAIGHE.**<sup>25</sup>—Domhainghin, or Damhainghin, bishop of Tuaim-Muscraighe, brother of Brenainn, April 29.<sup>26</sup>

**TUAISGERT-LAIGHEN.**<sup>27</sup>—Cionaath O'Ronan, bishop of Glenn-da-locha, and of North Leinster, quievit 1173.<sup>28</sup>

<sup>15</sup> Mart. Doneg.

<sup>16</sup> Dulane, near Kells, county Meath.

<sup>17</sup> Four Masters; 920.

<sup>18</sup> Trevet, barony of Skreen, county Meath.

<sup>19</sup> IV. M.

<sup>20</sup> IV. M.; 1003, Chron. Scot.

<sup>21</sup> *Tuadh-Mumha*; i. e. the diocese of Kilfenora.

<sup>22</sup> Tuam, county Galway.

<sup>23</sup> Mart. Doneg.; 777, IV. M.

<sup>24</sup> Mart. Doneg. and Mart. Taml.

<sup>25</sup> Tones, barony of West Muskerry, county Cork.

<sup>26</sup> Mart. Doneg. and Mart. Taml.

<sup>27</sup> North Leinster, i. e. the diocese of Glendalough.

<sup>28</sup> Four Masters.

Ṭuluiḡ ḡarḡuird.—Eppcop Calḡ, ḡ Ṭulaiḡ ḡarḡuird i menna Ṭipe in 1ḡ Mḡḡ, Enair 26.

Ua ḡriuin.—Ṭuaḡal O Connaḡḡaiḡ, eppcop Ua mḡriuin, quieuir 1179.

Ua Cennṛelaiḡ.—Ant eppcop Ua Cactain, .i. airḡ eppcop Ua cCennṛiolaiḡ, quieuir 1135.

Ua ḡongḡail.—Ṭachtḡa eppcop on ua conḡḡail, Enair 19.

Ua ṛṬiacṛaḡ.—Iomair Ua Ruabain, eppcop ḡ ṛṬiacṛaḡ, quieuir 1176.

Ant eppcop O Ceallaiḡ, .i. eppcop O ṛṬiacṛaḡ, quieuir 1216.

ḡiolla ceallaiḡ O Ruairḡin, eppcop O ṛṬiacṛaḡ, quieuir 1254.

Maolmaire O Conmaic, eppcop O ṛṬiacṛaḡ ir cinel Ḍeḡa, quieuir 1225.

Ua Maine.—Maoliora mac an ḡairḡ, eppcop Ua Maine, quieuir 1174.

Ua Nell.—Moḡḡa eppcop Ua Nell, aḡur raḡair Ḍrḡa Macha, 924.

Ulaḡ.—Maoliora mac an ḡlḡriḡ ḡuirṛ, eppcop Ulaḡ, quieuir 1175.

ḡiolla domnaiḡ mac Cormaic, eppcop Ulaḡ, quieuir 1175.

<sup>1</sup> Tullycorbet, county Monaghan.

<sup>2</sup> Mart. Taml.

<sup>3</sup> *Ui-Briuin*; i. e. the diocese of Kilmore.

<sup>4</sup> Four Masters.

<sup>5</sup> Diocese of Ferns.

<sup>6</sup> IV. M.; Ann. Loch-Cḡ.

<sup>7</sup> Supposed by some to be Navan, county Meath.

<sup>8</sup> Mart. Doneg. and Mart. Taml.

<sup>9</sup> Diocese of Kilmaeduaigh.

<sup>10</sup> Four Masters.

<sup>11</sup> IV. M.

TULAGH-CARBUID.<sup>1</sup> — Bishop Calbh, from Tulach-Carbaid, in Menna-tire in Ui-Meith, January 26.<sup>2</sup>

UI-BRIUIN.<sup>3</sup> — Tuathal O'Connachty, bishop of the Hy-Briuin, went to his rest 1179.<sup>4</sup>

UI-CENNSELAIGH.<sup>5</sup> — The bishop O'Cattan, i. e. the arch-bishop of Ui-Cennselaigh, quievit 1135.<sup>6</sup>

UA-CONGBHAIL.<sup>7</sup> — Fachtna, bishop, from Ua-Congbhail, Jan. 19.<sup>8</sup>

UI-FIACHRACH.<sup>9</sup> — Iomhar O'Ruadhain, bishop of Ui-Fiachrach, quievit 1176.<sup>10</sup>

Bishop O'Cellaigh, i. e. bishop of the Ui-Fiachrach, quievit 1216.<sup>11</sup>

Gilla-Cellaigh O'Ruaidhin, bishop of the Ui-Fiachrach, quievit 1254.<sup>12</sup>

Maolmuire O'Conmaic, bishop of Ui-Fiachrach and Cenel-Aedha, quievit 1225.<sup>13</sup>

UA-MAINE.<sup>14</sup> — Mael-Isa Mac-a-Ward, bishop of Ui-Maine, quievit 1174.<sup>15</sup>

UA NEILL.<sup>16</sup> — Mochta, bishop of the O'Neills, and priest of Ard-Macha, 924.<sup>17</sup>

ULADH.<sup>18</sup> — Maoliosa Mac-an-Clerigh-chuirr, bishop of Uladh quievit 1175.<sup>19</sup>

Gilla-domnaigh Mac Cormaic, bishop of Uladh, quievit 1175.<sup>20</sup>

<sup>12</sup> 1253, Four Masters.

<sup>13</sup> Ib.

<sup>14</sup> *Ua-Maine*; i. e. the diocese of Clonfert.

<sup>15</sup> 1173, Four Masters.

<sup>16</sup> The O'Neills.

<sup>17</sup> Four Masters.

<sup>18</sup> Ulster, or the diocese of Down.

<sup>19</sup> Four Masters; Ann. Loch-Cé.

<sup>20</sup> Ib.

#### IV.—TAIN BO FRAICH.

*From MS. H. 2, 18 (fol. 183, et seqq.), in the Library of Trinity College, Dublin.*

TRANSLATED AND EDITED BY

J. O'BEIRNE CROWE, A. B.

THE following hitherto inedited romantic specimen of Irish life in the first century is taken from the oldest portion of the "Book of Leinster," a compilation of the twelfth. The subject is this :—

Froech, son of Idath (a chieftain of Eirros Domno, in the present county of Mayo), and of Befind, a *Sidè* lady, has come to learn that he is loved by Find-abair, daughter of Ailill and Medb, king and queen of the Connachta. He accordingly resolves to visit her parents in their palace of Cruachu, now Rathcroghan, in the county of Roscommon, and formally demand her hand in marriage. Before, however, proceeding on his journey, his friends say to him that, as Boand, the *Sidè* governess of the Boyne, was his mother's sister, it would be well for him to call on her at her palace in Mag Breg, and request her to fit him out suitably for the occasion. He does so, and, with his request fully granted, sets out for Cruachu.

The equipment of Froech's cavalcade was grand in the extreme. Gold and silver, carbuncle and other precious stones, glittered on man and horse; but the most curious beings in this train were the three *Sidè* harpers, the sons of Uaithne and Boand. Their origin, name, form, and dress are fully described, and in note (12) I have endeavoured to give an interpretation of this figurative description. The approach of Froech and his suite was duly announced by the watchman in Dun Cruachan; and as these visitors from the *Sidè* approached, such was the delicious odour which perfumed the air around, that several of the family of Cruachu died of the effect.

Among all nations, the presence of divinities was accompanied and attested by a supernatural perfume: and in our ancient tale, the *Sidè* are always thus introduced. In tropical lands, in India, for example, the deities when appearing to mortals exhibit also other characteristics, such as garlands of flowers, blooming and erect, as a symbol of immor-



talitv; this symbol with our *Sidè* is the never-fading, green tunic or head-dress.

Froech enjoyed the hospitality of his sovereigns for some weeks, and then preferred his suit in due form; the dowry, however, asked of him he deems too much, and so takes his leave abruptly. Meantime he had arranged everything with Find-abair; and though Ailill tried to have him drowned in the Brei, a river adjoining the palace, the kindness of his lady-love and the power of his divine mother saved him. The king and queen, finding him thus favoured, express regret for their conduct towards him, make their peace with him, and offer him their daughter, as soon as he should come back and join them in their intended spoil of the cows of Cualnge. He accepts the offer, and bids farewell.

On arriving at his mother's house, Froech learns that plunderers from the Alps had carried off his wife, his three sons, and his cows, and this is the origin of the title of our tale—"The Spoil of the Cows of Froech." The reader must not be surprised to find that our hero, though a suitor for the hand of Find-abair, had already a wife and family. To understand this, he must study life in ancient Eriu.

Froech consulted his mother in his present difficulty. She tried to dissuade him from the attempt to recover the stolen property, but he declined to take her advice. Accompanied, accordingly, by Conall Cernach, one of the three great champions of the Ulaid, he sets off for the Alps, brings back his wife, his children, and his cows; and then, agreeably to promise, joins in the Tain Bo Cualnge, in which expedition he perishes by the hands of his brother demigod, Cu Chulaind.

[illegible][illegible]

## THE SPOIL OF THE COWS OF FROECH.

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**F**ROECH<sup>1</sup>, son of Idath of the Connachta—a son he to Befind from the *Sidè*<sup>2</sup>: a sister she to Boand<sup>3</sup>. He is the hero, who is the most beautiful that was of the men of Eriu and of Alba, but he was not long-lived. His mother gave him twelve cows out of the Sid: they are white-eared. He had a good residence till the end of eight years without the bringing of a woman to him. Fifty sons of kings—it was the number of his household, co-aged, cosimilar to him all between form and dress. Find-abair<sup>4</sup>, daughter of Ailill and Medb, loves him for the great stories about him. It is declared to him at his house. Eriu and Alba were full of his renown and of stories about him.

After this going to a dialogue with the daughter fell upon him: he discussed that matter with his people. “Let there be a message then sent to thy mother’s sister, so that a portion of wondrous robing and of gifts of *Sidè* be given thee from her.” He goes accordingly to sister, that is, to Boand, until he was in Mag Breg<sup>5</sup>, and he carried away fifty blue cloaks, and each of them was like to the *findruins*<sup>6</sup> of a work of art, and four black-grey ears on each cloak, and a brooch of red gold with each cloak; and pale-white shirts with loop-animals of gold around them. And fifty silver shields with edges, and a candle of a king-house in the hand of each of them [the men]: and fifty studs of *findruins* on each of them [the shields]: fifty knobs of thoroughly burned gold in each of them: pins of carbuncle under them from beneath, and their point of precious stones. They used<sup>7</sup> to light the night as if they were sun’s rays.

And fifty swords of gold-hilt with them, and a soft-grey mare under the seat of each man, and bits of gold to them: bands of silver with a little bell of gold around the throat of each horse. Fifty horse-robcs of purple with threads of silver out of them, with drops of gold and of silver, and with head-animals. Fifty whips of *findruins*, with a golden hook on the end of each of them. And seven chase-hounds in

<sup>1</sup> This and the subsequent figures refer to the appended notes.

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impu : no co pabi bat nab bech intib. Moppeppen copnairpe leo co copnairb օրծաւ յ արշուօն, con etairib il-bachadairb, co mon-  
gaib օրծաւ, բոծուօն, co lennairb etradairb.

Եաւր ար ծրաւի բմօն co մոնաւ արշուօն բօ ծօր. Scent  
co pethul օնուաւա լա օօն ae, co օր-bachlaib con օրnabairb  
օրօումաւ յարն a օօնաւ. Երար օրուէրpe con օօրpe ուշ im  
օօն ae. Documlat app bo Chrusadairb օրր inb օօրpe բո լաւ.

Ծօրնօօօօ in օրօօնաւ ծի՛ն ծն in օն օօնօօօօ in Մազ  
Քրաօն. “Օրմմ աօն-րա,” օլ բօ, “օն՛ն ծն inն a լն. Օ  
գաբրա Ալեւ յ Մօն բլաւ, ու օրօնաւ բաւ յ ու օրօնաւ ծի-  
րմմ օր շօնմ, na օր բնմ. Իր օւմա լօմմ օն յ օւ-  
նիւ բնա ոնօն մօ օն լա in շօն օնօն օրր. Ա  
օր յ օնաւ օնն in օն-լօն բն and, no օնօնօն-րա բաւ a  
օնօնմ. Բօնօն a օնօն օնն օնօնաւ օն : բո  
օնն բո օնմ, ոնօնօն na բօն մն-օն con a բօն բաւ-  
ն արշուօն.”

Լա բօն օնօնօն in օն օնօն a Օն Քրաօն ծի՛ն օնն.  
Immuuօն in օնն օր in Օն con օնօն բօ բո օն օն  
օնն. Երնօնօն in օնն in օն. Տօնն an օն յ լօն  
a մն-օն. Օրնն na բօն օն օն Քաւ Քրաօն, յ  
բօն բնն յ բօն մն մաւ, յ բօն օնն աւ, օնօնօն  
in օն օր in օն օնն in օն. Լա բոն օնօն in մն-  
օն օն im օն : գաւ բօն օնօն-օն. Օրնօնօն  
օնն na օնն in օնն na օնն-օն. Օրնօն օր օնն.

Օնօնօն օնն օն ծի՛ն an օնն. Imhomapcar օն bu օն  
օն : ոնօնօնօն օնն օն a օնն օն : “Բօն Մա  
օն in օն,” օլ օն. Բաւ in օնօն օն in օն յ in օնն  
(recte օն). “Բօն օն,” օլ Ալեւ յ Մօն. “Իր օնն an բն  
and,” օլ Ալեւ : “օն օր in օր.” Օնօնօն օն օնօն  
in օն. Եւ a օն in օն—բօն-օն and ; բօն in օն  
օն co օն օր in օն imnօն. Արնօն ծի՛ն օնն օն  
օն in օն : օնօնօն օնօն-օն բօ օնօն-օնն օն.  
Օր օնն օնն in օնն օն in օն. Տօն օնն օն

chains of silver, and an apple of gold between each of them. Greaves of bronze about them: by no means was there any colour which was not in them. Seven trumpeters with them with golden and silver trumpets, with many-coloured garments, with golden, silken heads of hair, with shining cloaks.

There were three jesters' before them with silver diadems under gilding. Shields with a cover of embroidery with each of them, with black staffs with filigrees of bronze along their sides. Three harpers with a king's appearance about each of them. They depart for Cruachna<sup>8</sup> with that appearance with them.

The watchman sees them from the dun when they had come into the Plain of Cruachu. "A multitude I see," he says, "towards the dun in their fulness. Since Ailill and Medb assumed sovereignty, there came not to them before, and there shall come not to them a multitude, which is more beautiful or which is more distinguished. It is the same with me that it were in a vat of wine my head should be, with the breeze that goes over them. The activity and play the young hero who is in it makes—I have not before seen its likeness. He shoots his pole a shot's discharge from him: before it reaches to earth the seven chase-hounds with their seven silver chains catch it.

At this the hosts come from the dun of Cruachu to view them. The people in the dun hide themselves, so that sixteen men die while viewing them. They alight in the door of the dun. They tent their steeds and they loose the chase-hounds. They (the hounds) chase the seven deer to Rath Cruachan, and seven foxes, and seven hares, and seven wild boars, until the youths kill them in the lawn of the dun. After that the chase-hounds dart a leap into Brei<sup>9</sup>; they catch seven water-dogs. They brought them to the elevation in the door of the chief-rath. They (Froech and his suite) sit down there.

A message comes from the king for a parley with them. It is asked what was their whence: they name themselves then according to their true names: "Froech, son of Idath, this," say they. The steward tells it to the king and to the queen. "Welcome to them," say Ailill and Medb; "It is a noble youth who is in it," says Ailill; "let him come into the *Less*<sup>10</sup>. The fourth of the house is allowed to them<sup>10</sup>. It is the array of the house<sup>10</sup>—a septi-range in it; seven apartments from fire to side-wall in the house all round. A rail of bronze to each apartment; a partitioning of red yew under variegated planeing all

o 'n vambabaid co cleide ipr in eiz. De ziur bogzich a  
 eod: ba euga plinneb bdi pair dianedtau. batap re penipte,  
 deo ipr in eiz, et comlae humae ap ceon ai: euing umai bapp a  
 popler. Cetheor oetga humai pop imbai Ailella 7 Mebba,  
 immbepntbe de chpedumu uili, ipr i cept-medon in eize. Da  
 aurneod apzgaie impe po dior. Piere apzgaie ipr imb aipinnuod  
 poraizeb mid-lipriu in eize. Timdellab a eod immeduairb o'n  
 borup di alailiu. Appoebat an gaizeba ipr in eiz pin et  
 pebat, 7 percharp pailte piu.

“Poden durb,” ol Ailell 7 Mebb. “Ipp eb doroadetamar,” ol Ffroeð. “Ni ba dypair ap aig-baig on,” ol Mebb, 7 eeparit Mebb 7 Ailell fribchell iar rin. Æaibit Ffroeð iarum imberit fribchille ri fer bi a muntir. Ba cāimbe fribcella. Clār find-puine and eo cetheopair auair 7 uilneib forpi. Cairnel be líc logmaip oc fuprunnuð dorb. O’p 7 arggat ind fuprend boi forp in chlār. “Aupgnair biab do naib ocaib,” ol Ailell. “Ni heb ip accobop limm,” ol Mebb, “æc bul do imberit na fribchille thall ppi Ffroeð.” “Eirg dō: ip maið lim-pa,” ol Ailell. Imberat in fribchill iarum 7 Ffroeð.

[illegible]

Three plates of bronze in the skirting of each apartment. Seven plates of brass from the ceiling to the roof-tree in the house. Of deal the house was made; it is a covering of shingle it had externally. There were sixteen windows in the house and a shutting of brass to each of them; a tie of brass across the roof-light. Four tester-poles of brass on the apartment of Ailill and of Medb, adorned all with bronze, and it in the exact centre of the house. Two rails of silver around it under gilding. In the front a wand of silver that reached the girders of the house. The house was encircled all round from the door to the other. They hang up their arms in that house, and they sit, and welcome is given to them.

"Welcome to you," say Ailill and Medb. "It is it we have come for," says Froech. "It shall not be a habitation for begging contention<sup>11</sup> this," says Medb, and Medb and Ailill arrange the chess-board after that. Froech then takes to the playing of chess with a man of their people. It was a beauty of a chess-board. A board of *findruine* in it, with four ears and elbows on it. A candle of precious stone at illuminating for them. Gold and silver the party that were on the table. "Prepare ye food for the youths," says Ailill. "Not it is my desire," says Medb, "but to go to play the chess yonder against Froech." "Get to it; I am pleased," says Ailill. They play the chess then and Froech<sup>12</sup>.

His people were all at cooking of the wild animals. "Let thy harpers play for us," says Ailill to Froech. "Let them play indeed," says Froech. A harp-bag of the skins of water-dogs about them with their adornment of ruby beneath their adornment of gold and silver. The skin of a roe about them in the middle; it was whiter than snow; black-grey eyes in their centre. Cloaks of linen whiter than a swan's tunic around these ties. These figures accordingly used to run about the men all round. They play for them then, so that twelve men of their family die with weeping and sadness. Gentle were and melodious were this triad; and they were the Chants of Uaithne<sup>13</sup>. The illustrious triad are three brothers, namely, *Gol-traiges*, and *Gen-traiges* and *Suan-traiges*. Boand from the *Side* is the mother of the triad. It is from the music which Uaithne, the Dagda's harp played, the triad are named. The time the woman was at par-turition, it had a cry of sorrow with the soreness of the pangs at first: it was smile and joy it played in the middle for the





pleasure of the two sons: a sleep of soothingness which it played was the last son, on account of the heaviness of the birth; so that it is from it the third of the music has been named. The Board awoke afterwards out of the sleep. "I accept," she says, "thy three sons, O Uaithne, of full ardour: since there is *Suan-traide*, and *Gen-traide*, and *Gol-traide* on cows and women, who shall fall by Medb and Ailill, men shall perish by the hearing of art from them."

They cease from the playing after that in the palace. "It is rushing it has come," says Fergua. "Divide ye to us," says Froech to his people, "the food: bring ye it into the house." Lothar went upon the floor of the house: he divides to them the food. On his haunches he used to divide each joint with his cleaver, and he used not touch the eating of the meats: since he assumed dividing, food never failed beneath his hand.

They were three days and three nights at playing of the chess, on account of the abundance of precious stones in the household of Froech. After that Froech addresses Medb: "It is well we have been entertained with thee," he says: "I take not away thy stake from the chess-board that there be not a decay of hospitality for thee in it." "Since I am in this dun, this is the day which I deem quiet," says Medb. "This is reasonable," says Froech: "they are three days and three nights" in it." At this Medb starts up. It was a shame with her that the youths were without food. She goes to Ailill: she tells it to him. "A great deed we have done," she says; "the extern youths who have come to us, to be without food." "Dearer to thee is playing of chess," says Ailill. "It hinders not the distribution to his suite throughout the house. They are three days and three nights in it," she says, "but that we perceived not the night with the white light of the precious stones in the house." "Tell them," says Ailill, "to cease from the chanting until distribution is made to them." Distribution is then made to them, and things are pleasing to them; and they stayed three days and three nights in it after that over the feasting.

It is after that Froech was called into the house of conversation, and it is asked of him what had brought him. "A visit with you," he says, "is pleasing to me." "Your company indeed is not displeasing with the household," says Ailill: "your addition is better than your diminution." "We shall stay then," says Froech, "another week."



They stay after that till the end of a fortnight in the dun, and they have a hunt every single day towards the dun. The Connachta used to come to view them. It was a trouble with Froech not to have a conversation with the daughter: besides, it was the benefit which brought him.

A certain day he starts up at the end of night for washing to the river<sup>16</sup>. It is the time she had gone and her maid for washing. He takes her hand. "Stay for my conversing," he says: "it is thou we have come for." "I am delighted truly," says the daughter: "if I were to come, I can do nothing for thee." "Query, would'st thou elope with me?" he says. "I will not elope," she says, "for I am a king and a queen's daughter. There is nothing of thy display that I have not learned from my family: and it shall be my choice accordingly to go to thee: it is thou I have loved. And take thou with thee this ring," says the daughter, "and it shall be between us for a token. My mother gave it to me to put it by, and I shall say it is that I put it astray." Each of them accordingly goes apart after that.

"I very much fear," says Ailill, "the eloping of yon daughter with Froech, though she would be given to him on solemn pledge that he would come towards us with his cattle for aid to us at the Spoil.<sup>16</sup>" Froech goes to them into the house of conversation. "Is it a whisper ye have?" says Froech. "Thou would'st fit in it," says Ailill. "Will ye give me your daughter?" says Froech. "The hosts will clearly see she shall be given," says Ailill, "if thou would'st give a dowry as shall be named." "Thou shalt have it," says Froech. "Sixty black-grey steeds to me, with their bits of gold to them, and twelve milch cows, so that there be milked liquor of milk from each of them, and an ear-red, white calf with each of them: and thou to come with me with all thy force and with thy musicians for bringing of the cows from Cuailnge: and my daughter shall be given thee provided thou shouldst come." "I swear by my shield and by my sword, and by my accoutrement, I would not give that in dowry even of Medb." He went from them out of the house then. Ailill and Medb then hold a conversation. "It shall drive at us several of the kings of Eriu around us if he should carry off the daughter. What is good—let us dash after him, and let us slay him forthwith, before he may inflict destruction upon us." "It is a pity this," says Medb, "and it is a decay of hospitality for us." "It shall not be a decay of hospitality for us, it shall not be a decay of hospitality for us, the way that I shall prepare it."



Ailill and Medb go into the palace. "Let us go away," says Ailill, "that we may see the chase-hounds at hunting till the middle of the day, and until they are tired." They all go off afterwards to the river to bathe themselves. "It is declared to me," says Ailill, "that thou art good in water." Come into this flood, that we may see thee swimming." "What is the quality of this flood?" he says. "We know not anything dangerous in it," says Ailill, "and bathing in it is frequent." He strips his clothes off him then, and goes into it, and leaves his girdle above. Ailill then opens his purse behind him, and the ring was in it. Ailill recognises it then. "Come here, O Medb," says Ailill. Medb goes then. "Dost thou recognise that?" says Ailill. "I do recognise," she says. Ailill flings it into the river below. Froech perceived that matter. He sees something—the salmon leaped to meet it, and caught it into its mouth. He (Froech) gives a bound to it, and he catches its jole, and he goes to land, and he brings it to a lonely spot on the brink of the river. He proceeds to come out of the water then. "Do not come," says Ailill, "until thou shalt bring me a branch of the rowan-tree yonder, which is on the brink of the river: beautiful I deem its berries." He then goes away and breaks a branch off the tree and brings it at his back over the water. The remark of Find-abair then was: "Is it not beautiful he looks?" Exceedingly beautiful she thought it to see Froech over a black pool: the body of great whiteness, and the hair of great loveliness, the face of beauty, the eye of great greyness: and he a soft youth without fault, without blemish, with a below-narrow, above-broad face: and he straight, blemishless: the branch with the red berries between the throat and the white face. It is what Find-abair used to say, that by no means had she seen any thing that could come up to him half or third for beauty.

After that he throws the branches to them out of the water. "The berries are mellow and are beautiful; bring us an addition of them." He goes off again until he was in the middle of the water. The serpent catches him out of the water. "Let a sword come to me from you," he says; and there was not on the land a man who would dare to give it to him through fear of Ailill and of Medb. After that Find-abair strips off her clothes, and gives a leap into the water with the sword. Her father lets fly a sharp-point spear at her from above, a shot's throw, so that it passes through her two tresses, and that Froech

եղեծ. Լեւոյն ճո Եօ քօրգաբաւ Եեղեղն իմբերա չարեւ, Եօ  
 Լոյն Եարր ին ԵլաԵ ԵօրԵրա յ ԵրԵր ին Լեւոն Եճ իմ Ալիլ. Լարրն  
 ԵօԵրրգԵ Ին՝ ճո Լա Ալիլ. ԾօԵԵ Բոն-Եաւր Երր ին՝ յարԵ, Ե  
 քաԵաւ ին ԵլաԵ Ել Լալմ ԲրաԵ ; յ Եօմբն Ե Եղոն Ե՛ն մլ Եօմ  
 Եաւ քօր Ե ԵղօԵ, յ Եօբեր Եմ մլ Լարր ԵօԵմ ԵրԵ. Իր Ե՛ ԵԵ  
 Ծոն-Լոն ԲրաԵ իմ ԵրԵ, Ե Երոն ԵօնԵԵ. ԵրԵ Ալիլ յ Մեօն  
 ին Են Եղն յարմ.

“Մօր չոն յօրնցԵրմ,” օլ Մեօն. “Իր ինԵաԵրԵ,” օլ  
 Ալիլ, “Են յօրնցԵրմ քր ին քԵր : ին ինցԵ, իմմօր,” օլ քԵ,  
 “ԵԵԵԼԵ Ե Եօլն քԵԵ իմ ԵարԵ ԵճԵալ, յ ու Ե Եոնն ԵրԵԵ ին  
 Եղաւոն ԵրԵր յո. ԾԵԵր քօԵրԵԵ ին Եօ՛ն [Բ]ր-Բա .i. Են-  
 ԵրԵԵն ԵրԵալ Ե Երնա քաԵար Եօ ինԵրգչալ քօ ԵԵ յ Եղն  
 յ Ե Եղաւր քր ին քօԵրԵԵ.” ԾօրոԵ յալ Եմ քր Եմալ  
 ԵրԵր քօմ. Ա Եօրնար յարմ քմ յարմ ԵօԵմ ին Եղն. ՏԵնԵ  
 Ել [ն] Եոնն ԵԵԵ ԵրԵա քԵր յո քալն-ԵաԵալն ԱլԵԼԵ Եր.  
 քրԵԵԵալ. ԾօԵԵ յարմ քր ին Եղն յ ԵրԵ քր ին քօԵրԵԵ. Եօ-  
 քալ ին Են-ԵրԵ իմ օ Եօն ԵճԵալ յո ԵմԼԵ Ե յա քօԵԵ Ե  
 Եղոն. ԾօքԵ Երր յարմ յ ԵօրոԵ ԵրգչԵ.

ԵօԵԼԵԵր ին Են չօլ-չարԵ քօր ԵրաԵնալն. ԵօնԵԵր ին Եր  
 ԵԵԵ Են Եոն ինԵալն ԵօրԵալն, Եօ ԵնԵարրալն Եղոնն, Եօ  
 մԵԼԵԵալն Երգչալ քօր Են Եօլոն. Եաչար ԵսԵԵ Եօ քր-քԵԼ  
 Եր Եոն քօԵԵրԵ. “ԲրաԵ մԵ ԼԵալ,” օլ ին Են, “մԵ-  
 ԵրԵԵԵ քոչ Տրօն հԵրոն.” Լա քրն քօԼալնԵԵր ԲրաԵ Են  
 չօլ-չարԵ. “ԾօԵԵԵալն Երր,” օլ քԵ, քո Ե մալքր. “Չօլ մօ  
 մԵԵր-քա ինք յ ԵնքօԵԵ Եօնն.” ԵօԵալն իմԵԵ Լա  
 քօԵալ յ Եարր ԵսԵ. ԾօԵաչալ ին մնԵ իմմ յ ԵրԵԵալն Եղոն  
 քր Տրօ ԵրաԵն.

ԵօնԵԵԵր ին ին ԵրԵԵ ինճա Երն Ե ԵրԵԵ ; ԵօԵԵ ք  
 ԵօԵ Են իմմԵ, քր Ե Եճ-քԼԵն Են ճո, Են Ենմ ; ԵօԵԵր, ԵօմԵԼԵ,  
 ԵօմԵԼԵ, ԵօմԵԼԵ, ԵօմԵԼԵ, ԵօմԵԼԵ, ԵօմԵԼԵ, ԵօմԵԼԵ, ԵօմԵԼԵ  
 Են Տրօ իմք, Եոն ին Եճ Եղչոն քԵԵ քԵԵ Եղալն Են.  
 ԵԵ Եոն մալԵԵ Եղն իմք. ՏԵրրԵ ին Եօքր ին Լրր. ԱԵն-  
 չալ Են չօլ օ Ելն Եճ, Եօ ԵօրԵԵր ին Եղն Եալն քր ին Լրր  
 Եր Եոն. Իր Ե՛ ԵԵ չօլ-չարԵ Են Տրօ Լա Եր Եղն հԵրոն.

caught the spear in his hand. He shoots the spear into the land up, and the monster in his side. He lets it fly with a charge of the methods of playing of championship, so that it goes over the purple robe and through the shirt that was about Ailill. At this the youths who were with Ailill rise to him. Findabair goes out of the water and leaves the sword in Froech's hand; and he cuts his head of the monster, so that it was on its side, and he brought the monster with him to land. It is from it is Dub-lind Froech in Brei, in the lands of the Connachta. Ailill and Medb go into their dun afterwards.

"A great deed is what we have done," says Medb. "It is lamentable," says Ailill, "what we have done to the man; the daughter, however, he says—her flesh shall perish to-morrow at once, and it shall not be the guilt of bringing of the sword that shall be for her. Let a bath be made by you for this man, namely, broth of fresh bacon and the flesh of a heifer<sup>18</sup> to be minced in it, under adze and axe, and he to be brought into the bath." All that thing was done as he said. His trumpeters then before him to the dun. They play then until thirty men of the special friends of Ailill die for pleasureableness. He goes then into the dun and he goes into the bath. The female company rise around him at the vat for ablution and for washing of his head. He was brought out of it then and a bed was made.

They heard something—the lament-cry on Cruachu. There were seen the three fifty women with purple tunics, with green head-dresses, with pins of silver on their wrists. A messenger is sent to them to learn to know what they had bewailed. "Froech, son of Idath," says the woman, "boy-pet of the king of the *Sidè* of Eriu." At this Froech heard their lament-cry. "Lift me out of it," he says to his people. "This is the cry of my mother and of the women of Boand." He is lifted out at this, and he is brought to them. The women come around him and bring him from them into the Sid of Cruachu<sup>19</sup>.

They saw something—the time of none on the morrow he comes and fifty women around him, and he quite whole, without stain and without blemish; of equal age (the women), of equal figure, of equal beauty, of equal fairness, of equal symmetry, of equal form, with the dress of women of the *Sidè* about them, so that there was no knowing of one beyond the other of them. Little but persons were suffocated around them. They separate in the door of the *Less*. They give forth their lament on going from him, so that they moved the persons who were in the *Less* excessively. It is from it is the lament-cry of the women of the *Sidè*<sup>20</sup> with the musicians of Eriu.





He then goes into the dun. All the hosts rise before him, and bid welcome to him, as if it were from another world he were coming. Ailill and Medb arise and do penance to him for the attack<sup>21</sup> they had made at him, and they make peace. Feasting commences with them at once. Froech calls a servant of his suite: "Go off," he says, "to the spot in which I went into the water. A salmon I left there—bring it to Find-abair, and let herself take charge over it; and let the salmon be well broiled by her, and the ring is in the centre of the salmon. I expect it will be set to us<sup>22</sup> to-night." Inebriety seizes them, and music and amusement delight them. Ailill then said: "Bring ye all my gems to me," he says. They were brought to him then, so that they were before him. "Wonderful, wonderful," says every one. "Call ye Find-abair to me," he says. Find-abair goes to him, and fifty daughters around her. "O daughter," says Ailill, "the ring I gave to thee last year—does it exist with thee? Bring it to me that the youths may see it. Thou shalt have it afterwards." "I do not know," she says, "what has been done about it." "Ascertain then," says Ailill: "it must be sought, or thy soul must depart thy body." "It is by no means worth," say the youths: "there is much of value there without it." "There is nought of my gems that will not go for the daughter," says Froech, "because she brought me the sword for pledge of my soul." "There is not with thee of gems anything that should aid thee unless she returns the ring from her," says Ailill. "I have by no means the power to give it," says the daughter; "what thou mayest like do it in regard to me." "I swear<sup>23</sup> the oath my territory swears, thy flesh shall perish unless thou returnest it from thee," says Ailill. "It is why it is asked of thee, because it is difficult, for I know until the persons who have died from the beginning of the world come, it comes not out of the spot in which it was flung." "Now it shall not come with gift or liking," says the daughter: "the gem which is asked in the case—I go that I may bring it to thee, since it is keenly it is asked." "Thou shalt not go," says Ailill; "but let one go from thee to bring it."

The daughter sends her maid to bring it. "I swear as an oath the oath of my territories, if it shall be found, I shall by no means be under thy power any longer, though I should be at great drinking continually." "I shall by no means bring it as a fault against thee, namely—that it were to the groom thou should'st go, if the ring is found," says

éicne ponaithe fuirpse, ir é fuilleceta po mil boghnieth lapp inn ingin co maich 7 bóí ind orb-narc óir porp ind eicni anuap. Dor-  
 peccai Ailill 7 Mebb. Da lei condepcap ar Fpaeé 7 doéccai a bor-  
 pán. “Indap lemm ir la teirte poracbur mo éirir,” ol Fpaeé.  
 “Por pír do fílaéa,” ol Fpaeé, “apair cib dehnair d’ ind orb-  
 nairc.” “Ní celtap opuc ón,” ol Ailill: “lempa ind orb-narc  
 pobai ic’ borpan, 7 porpetap ir Fínd-abair dopat duic. Ir iarum  
 polapa ir in Duib-linni. Por pír chainiú 7 t’anma, a Fpoeió,  
 arndieth cia epuch appalab a éabairc app.” “Ní celtap porp-  
 ru,” ol Fpaeé. “A cet la porpuar-pa ind orb-nairc in dopur  
 ind lirr, porpetap popu péc cdeim. Ir airi dorpoiréct-pa colleir  
 i m’ borpán. Rotéualap-[r]a al laa doéccab do’nó uirciu ind ingen  
 poblaa immiáb oc a iarmopaéct. Arberc-pa frie: “cia lóg  
 pombia latt ap a pagbail?” Ar-berc-ri friim-pa dombérad  
 reirceí bliabna dam-pa. Ecmairg nippagbur-[r]a immi: por-  
 pácbur i m’ chain 7i m’ éir. Ní comairnecmar-ni co comairnec-  
 mar oc tabairc in élaivib ir ind abainb i m’ láim-pé. Iap rin  
 acéondapc-pa in can paoplaici-riu inn borpan 7 polair ind orb-  
 nairc ir in uirce, acéonnairc inn éicne dorpoeblaing ap a éind,  
 conibgab inn a beolu. Rongabur-[r]a inn éicni iarum, caenócaib  
 ir inn brat, dapolur il láim na hingine. Ir hé int eicne rin  
 iarum píl porp in méir.”

Garbchir admilluib 7 adampugub na pcel-pa ir tegluó. “Ní  
 púicup-pa mo menmain por óclaén aile in hÉirinn diaib-riu,” ol  
 Fínd-abair. “Arpocnairc dó,” ol Ailill 7 Mebb, “7 cair éucunni  
 co t’búuib do Thain nam bó a Cuailngiu; 7 in can dopéga-ru co  
 t’búuib anair dopuibiri, píbairc rind [roete pund?] inn aibéi rin dapaig  
 7 Fínd-abair.” Oagén-pa aní riu,” ol Fpaeé. Duic and iarum  
 co apn a bapaé. Gabair Fpaeé immi con a muntar. Cele-  
 bpaib iarum do Ailill 7 Meibb. Documlaé d’a epíchaib iarum.

Eomong rogatá a baé callefc. Tanie a maíair éuce. “Ní  
 béoda do péctap doéccap: porpipse mórn immuib duic,” ap ri  
 “Rogatta 7 do bai 7 do epí meice 7 do ben conbapail oc Sléib  
 Elpae. Ataat ceopa baé díb in Albain tuarpirc la Cpuchneóu.”  
 “Cepc, cib bogen-pa?” ol pe ri a máchair. “Dogena nephcheéct

Ailill. The maid then brought the dish into the palace, and the broiled salmon on it, and it dressed under honey which was well made by the daughter : and the ring of gold was on the salmon from above. Ailill and Medb view it. After that Froech looks at it, and looks at his purse. "It seems to me it was for proof I left my girdle," says Froech. "On the truth of the sovereignty," says Froech, "say what thou did'st about the ring." "This shall not be concealed on thee," says Ailill ; "mine is the ring which was in thy purse, and I knew it is Find-abair gave it to thee. It is therefore I flung it into the Duib-linne. On the truth of thy hospitality and of thy soul, O Froech, declare thou what way the bringing of it out happened." "It shall not be concealed on thee," says Froech. "The first day I found the ring in the door of the *Less*, I knew it was a lovely gem. It is for this reason I put it up industriously in my purse. I heard, the day I went to the water, the daughter who put it out a-looking for it. I said to her—'What reward shall I have at thy hands for the finding of it?' She said to me that she would give a year's love to me. It happened I did not leave it about me; I had left it in my house behind me. We met not until we met at the giving of the sword into my hand in the river. After that I saw the time thou opened'st the purse and flungest the ring into the water—I saw the salmon, which leaped for it, so that it took it into its mouth. I then caught the salmon, took it up in the cloak, put it into the hand of the daughter. It is that salmon accordingly which is on the dish."

The criticizing and the wondering at these stories begin in the household. "I shall not throw my mind on another youth in Eriu after thee," says Find-abair. "Bind thyself for it," say Ailill and Medb, "and come thou to us with thy cows to the Spoil of the Cows from Cuailnge; and when thou shalt come with thy cows from the East back, ye shall wed here that night at once and Find-abair." "I shall do that thing," says Froech. They are in it then until the morrow. Froech sets about himself with his suite. He then bids farewell to Ailill and Medb. They depart to their territories then.

It happened his cows were all stolen. His mother came to him. "Not active of journey hast thou gone; it shall cause much of trouble to thee," she says. "Thy cows have been stolen, and thy three sons, and thy wife", so that they are at the mountain of Elpa. Three cows of them are in Alba of the North with the Cruthnechi."

Եւ ա շոնոյ: ու ժաւթեա թ'ա[n]մաւ քորրս," օլ րւ. "Րօշիաւ  
 Եաւ Լեմ-րա շենա," օլ րւ. "Նիմժա րօն," օլ րե; "Ծօժօւծ քօր  
 մ'եւեժ յ քօր մ'անմաւ ալթե Կօ Աւիլլ յ Կօ Մեւծ Կօ մ' Եւաւ  
 Ծօ շիւն նաւ Եւաւ ա Շիւնցիւ." "Ու քօժեժար," օլ ա մաժար,  
 "ա ԿօնԵալցի." Եւեւ զաւ Եալսւմ Լա քօնաւ.

Ծօժւմլճի քօմ արք Եալսւմ Երթ քօնԵալս Ե քիւ-ժւաժ յ Կօ  
 Լօմնա Լեւ, Կօլ Լւիւ Խի Երթիւ Սլաւ, Կօ Կօմարնաւ րւ Կօնալլ  
 Կօրնաժ օժ Եօննաւ Եալթի. Քաւծ ա ժիւթ քօր քիւծ. "Ու Եւ  
 քիւրրաւ Եւիւ," օլ րե քիւծ, "անի արԾօժա. ԱրԾօժա մօրն  
 իմուծ," օլ րե, "Կիւ անծ Ծօբեժ Ծօ մեմնա." "Ծօմմալք-րե,"  
 օլ Քրաժ րւ Կօնալլ, "Կօն յիւիւր Լեմն նաժ քօ Կօնարնեմար."  
 "Քաժաւ-րա թմ," օլ Կօնալլ Կօրնաժ. Ծօժւմաւ արք ա Երիւր Եալ  
 մւիւր, Եալ Տալօւն Եալթիւր, Եալ մւիւրն Խիժ, Կօ Եալթեթ  
 ԼաժԵարծ, Կօր քաժեալթ քիւծե Յլթա. Կօնաժեալթ քրաժ նա  
 Եաւն օժ իժարիւ ժաթեժ ար ա Կիւծ. "Եաժամ անԵրթ," օլ Կօնալլ,  
 "ա Քրօժիւ, Կօն աժաւԵաւ ին մնաւ շալլ," Եւ անաւ արն օլ քիւծ."  
 Լօժար Եալսւմ Եւ աժաւԵաւ. ԱրԵրթ-րւ: "Կաւ Եւիւ?" Ու քօրաւ  
 ԽԵրենն," օլ Կօնալլ. "Ու Եւ քիւրրաւ Ծօ քօրաւ ԽԵրենն թմ,  
 շիւժեաւ ին Երիւր-րե. Ծօ քօրաւ ԽԵրենն թմ մօ մաժար-րե.  
 Ծօմքալք ար ԿօնԵալլԵւ." "Արուծ ու յն յիւ արն իմժեժեաւծ.  
 Կ'իմնար ին Երթ Ծօնաժեալթ?" "Երիւ յաւիժն, յաժմար Կօն  
 ժաւծ անրիւ, քաժաւթ քօր Կեժ Լեժ Ծօ ժաժարթ Ծօ յ Եաւ յ Երաւ,"  
 օլ րւ. "Կիւ ար նւիւԵաւ Եալթաւ?" օլ Քրաժ. "Եաւ Քրաժ  
 մեւժ Լօժաւ ա Եալթար ԽԵրենն, յ ա Եեւ յ ա Երիւ մեւժ. Սրթ  
 ա Եեւ Լար ին քիւծ; օնԵաւ ա Եաւ Երթ ին Երթ ար քարն Եաւծ."  
 "Ծօնքալք-նւ Ծօ ժօԵալք," օլ Կօնալլ. "Եր Եեւ մօ ժւմաւժ աժ  
 Եօլար նաժմա." "Եր րե Քրաժ ինքօ," օլ Կօնալլ, "Եւ Եւ ա Եաւ  
 Եալթա." "Եւ Եալքիւր Լիւ-րւ ին Եեւ?" օլ րւ. "Կիւ Եալքիւր Լիւծ  
 ին Եաւ յօլլուծ, Եթ ու Եալքիւր Եալ շաժեաւն." "Եեւ Եալթիւր նաւ  
 Եւաւ—ալթիւծ աժօժւմ: Երիւծ քրիւ քօր Եալթ: Եւ քօրաւ ԽԵրենն  
 ա Կեւլ: Եւ Սլեաւ ինքալքիւր."

Եաժաւթ Կօ քիւծիւ: արԾաժաւթ յ նօրլաւնԵաւ Եւ, յ քօրալք

"Query, what shall I do?" he says to his mother. "Thou shalt do a non-going for seeking of them; thou would'st not give thy soul for them," she says. "Thou shalt have cows at my hands besides them." "Not so this," he says: "I have pledged my hospitality and my soul to go to Ailill and to Medb with my cows to the Spoil of the Cows from Cuailnge." "What thou seekest shall not be attained," says his mother. At this she goes from him then.

He then sets off with three enneads [nines] and a wood-cuckoo (hawk), and a hound of tie with them, until he goes to the territory of the Ulaid, so that he meets with Conall Cernach<sup>2</sup> at Benna Bairochi. He tells his quest to him. "What awaits thee," says the latter, "shall not be lucky for thee. Much of trouble awaits thee," he says, "though in it thy mind should be." "It occurred to me," says Froech to Conall, "that thou would'st come with me any time we might meet." "I shall go truly," says Conall Cernach. They set off the three [that is, the three nines] over sea, over Saxony of the North, over the Sea of Icht, to the north of the Longbards, until they reached the mountains of Elpa. They saw the woman of the herd at tending of sheep before them. "Let us go south," says Conall, "O Froech, that we may address the woman yonder, and let our youths stay here." They went then to a conversation. She said, "Whence are ye?" "Of the men of Eriu," says Conall. "It shall not be lucky for the men of Eriu truly—the coming to this country. From the men of Eriu too is my mother. Aid thou me on account of relationship." "Tell us something about our movements. What is the quality of the land we have come to?" "A grim, hateful land with troublesome youths, who go on every side for carrying off cows and women and captives," she says. "What is the latest thing they have carried off?" says Froech. "The cows of Froech, son of Idath, from the west of Eriu, and his wife and his three sons. Here is his wife with the king; here are his cows in the country in front of you." "Let thy aid come to us," says Conall. "Little is my power, save guidance only." "This is Froech," says Conall, "and they are his cows that have been carried off." "Is the woman constant in your estimation?" she says. "Though constant in our estimation the time she went, perchance she is not constant after coming." "The woman who frequents the cows—go ye to her; tell ye her your errand; of the men of Eriu her race; of the Ulaid exactly."

They come to her; they receive her, and they name themselves to

failte ppiu. "Cich ibporuinech?" ol rí. "Fompoiret imneb," ol Conall: "leim na bai, 7 in ben píl ip ind lipp." "Ní bu pippán dúb éim," ol rí, "dul po dírímm inna mna: andpu dúb ceé réc" ol rí, "ind naichip fail oc imbegail ind lipp." "Ní michí-p-ainm," ol Fpaeð: "ní caipirí limm, ac apirí-piu limm: popetamap n' in-mepa, uaire ip di Ultaib duit." "Can di Ultaib dúb?" ol rí. "Huine Conall Cernach pund, laeð ap deð la Uleu," ol Fpaeð. Pocheip rí di láim im bpaig Conaill Cernaich. "Reip ind opgain hi pecht-ra," ol rí, "uaire dondamic ríbe; uair ip do ríbe dopairíngereb opgain in duini-pea. Tiaç-ra app," ol rí: "ní beo ppiú blegon nam bó. Faiceb in leppn oibela: ip me nonsaba. Apbér ip de ól pobinetap ind lóig. Tírtaip rí ip in dun, aét comcalat: ip andpu dúb ind naichip fail oc on dún: dollleicetap il-tuata di." "Reçmai, amin," ol Conall. Puabbpaic in lepp: pocheipb ind naichip beb 7 epirp Conaill Cernaig, et opgaic in dun poðetóir. Tèrraigic iapum in mná 7 na epí maccu, 7 doberat an ap deð réc in dúine, 7 leicib Conall in naichip app a chpirp, et ní berçení neétarpe olc ppi a céile. Et dochiagat 7 epích Cpuichen-tuache, co paca teopa bú di am buaib appaibe. Contullatap do Dún Ollat mére bpiuin ppiu, com batap in Aipb hUaí Echach. Ip and atbach gilla Chonaill oc timmain nam bó .i. bicne mac laegaire. Ip de ata inberín bicne oc benchup. Cotuepat am bu tapir illeí. Ip and polapat an adarpe dúb conib de ata Tpachín benéor. Luid Fpaeð app iapum di a épíe iapum, 7 a ben 7 a meicc, 7 a bai laip, conluid la Ailill 7 Meibb do Thain nam bó a Cuatrigiu.

her, and she bids welcome to them. "What has led you forth?" she says. "Trouble has led us forth," says Conall: "ours are the cows and the woman that are in the *Less*." "It shall not be lucky for you truly," she says, "the going up to the multitude of the woman; more troublesome to you than every thing," she says, "is the serpent which is at guarding of the *Less*." "She is not my country-name," says Froech; "she is not constant in my estimation; thou art constant in my estimation; we know thou wilt not lead us astray, since thou art of the Ulaid." "Whence of the Ulaid are ye?" she says. "This is Conall Cernach here, the bravest hero with the Ulaid," says Froech. She flings two hands around the throat of Conall Cernach. "The destruction has come in this expedition," she says, "since he has come to us; for it is to him the destruction of this dun has been prophesied. I shall go out of it," she says; "I shall not be at the milking of the cows. I shall leave the *Less* opened; it is I who close it. I shall say it is for drink the calves were sucking. Come thou into the dun, when they are sleeping; more troublesome to you is the serpent<sup>26</sup> which is at the dun; several tribes are let loose from it." "We shall go truly," says Conall. They attack the *Less*; the serpent darts a leap into the girdle of Conall Cearnach, and they plunder the dun at once. They save off then the woman and the three sons, and they carry away whatever was best of the gems of the dun, and Conall lets the serpent out of his girdle, and neither of them did harm to the other. And they come to the territory of the Cruithen-tuath, until they saw three cows of their cows in it. They drove off to Dun Ollaich<sup>27</sup> Meic Briuin with them, until they were in Ard hUan Echach. It is there Conall's gilla died at driving of the cows, that is, Biene son of Loegaire; it is from it is Inber Bieine at Benchor. They brought their cows over it thither. It is there they flung their horns off them, so that it is from it is Trachm Benchoir. Froech goes away then to his territory after, and his wife, and his sons, and his cows with him, until he goes with Ailill and Medb for the Spoil of the Cows from Cualnge.

## TAIN BO FRAICH.

### NOTES.

<sup>1</sup> *Ppoeð*. In the *Tain Bo Cuailngi*, *Leb. na hUidre*, *Froech's* father is called *Idad* (= our *Idath*), but in later writings he is called *Fidach*. Some have supposed that it is from our *Froech* "*Carn Froich*" beside *Rath Cruachan* has been named. This, however, is a mistake, for the *Carn* has been called after *Froech*, son of *Conall* of *Cruachu*, as we learn from the *Dind-senchus*, "*Book of Lecan*," fol. 243, b. From the same account, as well as from the "*Tain*," *Leb. na hUidre*, we learn that our hero was drowned in a ford at *Sliab Fuait*, a mountain in the county of *Armagh*, the highest of the "*Fews*" mountains, by his brother demigod *Cu Chulaind*; and, being a demigod, that immediately after he was carried off by the *Sidè* into an adjoining hill, which, from that circumstance, has been called "*Sid Fraich*."

<sup>2</sup> *α Στόβ*: That is, from the "*Sidè* immortals," not from the "*Sid hills*," which would be *α Στόαβ*. There are in Irish two words, which must not be confounded; namely, *Sfo*, an artificial structure, within which has been laid, that is to say, dwells a deified mortal; the other, *Sfoe*, which means that deity himself. The former is the Lat. *situs*, a substantive, gunated *setu*; the latter is *situs*, an adjective, gunated, and with *-ya* termination, *setya*. The verbal root is *si-*, "to enclose," "to mound." For the former compare *Hor. lib. 3, Od. 30*:—"Regalique situ pyramidum altius;" and for the latter, *Cic. de Leg. lib. 2, cap. 22*:—"Declarat Ennius de Africano: Hic est ille *situs*. Vere: Nam *siti* dicuntur ii qui mortui sunt." The two forms occur in the following passage at the close of the *Serg-ligi*:—*conib ppur na carobí rin acberac na haineolairg Sfoe 7 dép Sfoe*: so that it is to those apparitions the unlearned give the name *Sidè* and the class of *Sid*. That the ancient Irish held this *rationale* of the word *sfó*, "a residence for the immortals" (knowing nothing of the mythic *rfóe*, a blast of wind), is clear from the following, the most ancient Irish passage on the subject:—*Sfo móp hiteam, conib bepuirib non-*



naínmnigēep der Sfoe: "it is a large *Síd* (structure) in which we are, so that it is from it that we are called the class of *SÍD*." This is the explanation of the *Sídē* goddess to Condla Ruad, when inviting him away to the "Lands of the Living" (Leb. na hUidre). I may observe that the *Sídē* government in ancient Erin was of the same federal form as that of the secular government; that is, a presidential king with provincial and sub-kings. This is evident from several passages.

\* *Do bōmb.* Boand, who gave her name to the Boyne, was the daughter of Delbaeth, a chieftain of the mythological Tuatha de Danann, and wife of Nechtan. See her story, "Battle of Magh Lena," p. 90, note p., ed. O Curry.

\* *Fīnb-abair.* That is, "Bright-beam," not "bright-brow," as hitherto interpreted. The gen. of *abair*, "eye-lash," not "eye-brow," is *abpat*, while that of *abair* in *Fīnb-abair* is *abpach*, as will be seen further on. This *abair* is declined like *nachair*, a serpent (gen. *nachpach*); comp. the Lat. *apricum*. *Find-abair* appears conspicuous in our great Irish Wiliad, "The Spoil of the Cows of Cualnge," which gives a graphic account of her warlike mother's seven years' raiding in the lands of Ulster.

\* *Mag bpeḡ.* That is, "Campus Bregum," not "Planities amœna." *bpeḡ* is gen. pl., the nom. sing. of which would be in Gaulish *Brex*, like *rix* (Ir. *ríḡ*), a *g*-stem. This plain extends from the Liffey to the Boyne. See O'Donovan's supplement to O'Reilly.

\* *Fīnb-puim.* What this highly prized metal or metallic compound was, has not yet been determined. In the "Feast of Bricriu," Leb. na hUidre, Medb says: "The difference between bronze and findruine is between Loegaire and Conall Cernach, and the difference again between findruine and red gold is between Conall Cernach and Cu Chulaind." For works of art, then, it stands in value between bronze and red gold.

\* *Opúich.* This word is a masc. *a*-stem = *druta*, and means a "buffoon," a "satirist," while the word for druid is *opuf*, gen. *opuab*, a *d*-stem. See my "Faeth Fiada" (Journal of the Hist. and Archæol. Association of Ireland, April, 1869, p. 305, note v).

\* *Do Chpuachnaib.* This dat. plur. may be from either *Cpuachu* or *Cpuachan*, both of which forms occur as nom. sing., the former an *n*-stem, and the latter an *a*-stem. We may, then, here write the English form *Cruachan*, or *Cruachna*.

\* ɔpei. Accus. Plural; see further on.

<sup>10</sup> in *taige*. In the "Feast of Bricriu," *Leb. na hUidre*, this palace is thus described:—*Secht cuapda and 7 pecten imobada o cam co ppaig. Airinid cpebuma 7 auppacatad berɣ-ibair. Tpi pteill cpebuma i caulaid in taige. Teđ bapađ co tuigi flinneb. Oi peniptir dec and co comlataib ɣlainuib ppiu. Imbuí Ailella 7 Mebba im mebon in tige; airinɣ airɣuib impe 7 pteill cpebuma 7 plep airɣit oc onb airinuđ ap belaid Ailella, abcomceb mib- lɣpe in tige, ɣp. . . .* "Seven circles in it and seven apartments from fire to side-wall. Rails of bronze and a partitioning of red yew. Three plates of brass in the plinth of the house. A house of oak, with a roof of shingle. Twelve windows in it, with glass shuttings to them. Ailill and Medb's apartment in the middle of the house; silver rails around it, and a strip of bronze and a wand of silver at the rail in front of Ailill, which used to touch the girders of the house," &c.

In the "*Tochmarc Emire*," *Leb. na hUidre*, one of the palaces of Emain is thus described:—"Ip amlaid iapum bá a ceđ pín .i. in Craeb Ruad Con-chobuir, po int [f]amail tige Mib-cuapda .i. noin imba 6 tenib co ppaigib and; xxx. tpaigeb in apbai ceđ airinɣ cpebuma bof ip tige. Eppcar de berɣ-ibair and. Sciall apđapúr hé iapn íctor, 7 tuigi flinibeb iapn úáctor. Imbuí Con-đobuir in airinuđ in tige co piallaib airɣit, con úacuib cpeđu- maib, co líɣrab óp pop a cenbaib, con ɣemmaib cappmocuil muib, combá comipolur lá 7 abairɣ mui, con a pteill airɣit uap mb piɣ co apb-lɣp mb piɣ-éiɣi. In um nobúaleb Con-chobuir co plepɣ pɣɣa in pteill, contđoir Ulaib uli ppiu. Da imbai dec in ba eppeb deac immon imbai pín immacuairb." "It is how accordingly that house was, that is, the Craeb Ruad of Con-chobuir, under the likeness of Tech Mid-chuarta, that is, nine apartments from fire to side-wall in it; thirty feet in the height of each rail of bronze that was in the house. A partitioning of red yew in it. A jointed stripe is it according to base, and a cover of shingle on it according to top. The apartment of Con-chobar in the centre of the house with stripes of silver, with bronze pillars, with adornments of gold on their heads, with gems of carbuncle in them, so that co-bright were day and night in it, with its strip of silver above the king to the girder of the palace. The time Con-chobuir used to strike the strip with a royal wand, the Ulaid all used to turn to him. The twelve apartments of the twelve champions about that apartment all round."

The Croeb Ruad is thus described in H. 2, 18:—"Sciall arðopur bo dergğ-ibur a teg 7 na imbada. Imba Con-chobur por lár in taige. Clirioğ crebuma impe com bapribais arğit, 7 éoin óir porr na haipenðais, 7 gemma bo huc logmair—ic é púli nobicir in a cennaib. Slacc arğait uar Chon-ðobur 7 ceopa ubla óir ðurri, þri éinðore int ðlúaiğ: 7 in tan nocroicib, no torchat rón a góta þerri, no éðab in rluag: 7 ce ðopairab rnatat por lár in taige, po clunribes lar in tui bicir ap airimotun rom." "A jointed plate of red yew the house and the apartments. The apartment of Con-chobur on the centre of the house. Rails of bronze about it with tops of silver, and birds of gold on the rails; and gems of precious stone—they are the eyes that used to be in their heads. A rod of silver above Con-chobur and three apples of gold on it, for checking of the host; and the time he used to shake it, or used to raise the sound of his own voice, the host would become silent: and though a needle should fall on the floor of the house, it would be heard with the silence in which they used to be for reverence to him."

As the Tech Mid-chuarta of Temair, and its copy, [the Croeb Ruad, were oblongs, lying north and south, it is probable the palace of Cruachu was of the same form. For the compound *reðt-apðb*, "seven-rank," of our text, the "Feast of Bricriu" has *reðt cuapba*, "seven circuits;" and for our *sixteen* windows with *brass shuttings* it has got *twelve* with *glass*. These apparent discrepancies, however, might be reconciled. As both accounts give only seven apartments, I take the *opðb* of one and the *cuapib* of the other to denote the space occupied by each apartment. These apartments were three on one side, three on the other, and one at the end; and this constituted a fourth part of the house from one door to another; that is, from the western to the eastern.

The royal *indai* was always in the centre of the house, as we see from the preceding extracts. This location is sometimes expressed by in *aiþenuch*, where the word *aiþenech* is different from *aiþineð*, a rail. O'Clery, in his Glossary, explains it by "the principal place;" and so in the Prologue to the Felire of Oengus:—*Þriim-riubð bo Neþaimn in aiþenach þeíne*: "a chief seat for Nero in the centre of pain." The *upreapcub*, or *epreap*, I take to mean the *wood-partitioning* within the house, or perhaps the *grand hall*. It cannot mean *area*, or any place external to the house, for it is said to be "in it." In H. 2, 18, the word is thus used as a verbal noun:—*Oo upreapcæo*

na r̄lóg b̄ Maig Murthemne: "for the separating (expelling) of the hosts from the Plain of Murthemne." In the phrase in aulach ceda imbar, the aulach bears the same relation to the imbar that taulach, in the first extract, does to the whole house. Aulab = paulab (English, vault?) is the name given to a warrior's tomb or *bed* of stone. The poplar, of which we sometimes find several on one house, was our *sky-light*. On a certain occasion Mider Bri Leith puts Etain under his right arm, and flies off with her by the poplar of the palace of Tara, (Leb. na hUidre).

<sup>11</sup> Ní ba dupair, 7c. This phrase seems to be an old proverb; the translation is conjectural.

<sup>13</sup> Cdm̄. In this paragraph the three harpers are called the Chants and sons of Uaithne, the Dagda's harp, and their mother is said to be Boand from the *Sidè*. When this lady was in the pangs of triple child-birth, Uaithne played her a *Sorrow-strain*, at the commencement; a *Joy-strain*, towards the middle; and a *Sleep-strain* towards the close. When she awoke from her sleep, she addressed Uaithne, and accepted the three sons: and in anticipation of the future Spoil of the Cows of Cualnge, which formed a portion of her own Mag Breg, she predicted that as *sorrow*, *joy*, and *sleep* were to be the lot of the women and cows that were to fall by Ailill and Medb, so men should die by the hearing of the music of these three. This prediction was now being fulfilled.

Uaithne properly means *child-birth*, *puerperium*. "Puerperius," then, is the player on the harp, and this harp is Boand herself; and thus she is the mother of these *Sidè* strains, while "Puerperius" is the father. In the original it is hard to decide whether we have cpuit̄, a harp, or cpuit̄ipe, a harper; the sense, however, is the same whether we take the *harp* or the *harper* of the Dagda. Meantime it must be stated that cpuit̄ is written in full in the original with a sort of mark of contraction over it, and that Uaithne is the traditional harper of the Dagda. If then we take the "harper," we must give the translation somewhat thus; "she (Boand) had a cry of sorrow: *he* played: . . . which *he* played."

The reader will, no doubt, note the peculiar dress of these Chants of Uaithne. Born of a harp, they are, of course, of the form of harps, and consequently dressed as harps; and so the writer says:—"those forms used to run about the men all round." This is the old Iberno-Celtic method of representing spiritual beings under the embodiment

of their functions. Thus in the "Vision of Adamnan," *Leb. na hUidre*:—*Secht míle aingel in belbaib píim-cannet oc foilrigub ocup oc inopéugub na catpat mdcuairb*: "seven thousand angels in the *forms* of chief-candles at lighting and illuminating of the city (the celestial) all round."

The following is the dress of the ancient Irish harper, as given in the "Brudin da Derga," *Leb. na hUidre*:—*Atconbapc nonbupn aile píiu. Noi mongae epaebaða, capra popaib: noim bpoit glapra, luapcaig impu: noim delce ðip in am bpataib: nof pailege glano im á láma. Opb-napc ðip im opðain eðé ae: au-ðumpiueñ ðip 'm ó ead p-ip: munce aipcit im bpáige ead ae. Noim buile con inéaib ópbaib hı ppaig: noi plerpa pınd-apcit inn á lámaib*: "I saw another ennead [nine] by them. Nine branching, curling heads of hair on them: nine grey winding cloaks about them: nine brooches of gold in their cloaks: nine rings of pearl around their hands. A ring of gold around the thumb of each of them: an ear-tie of gold around the ear of each man: a torque of silver about the throat of each of them. Nine bags with golden faces in the side-wall: nine wands of white silver in their hands.

<sup>12</sup> *Imbepac in píuchill, 7c.* That is, "Medb and Froech then play the chess." So further on: *píubair pınd inn aibéi pın babaiğ 7 pınd-abair*: "Ye shall unite here that night at once and Find-abair:" that is, thou and Find-abair. This is a form of expression occasionally met with in Irish; that is, an assertion, direct or dependent, is made in the plural of two subjects in the singular coupled by *ocup* (and), but with the first, or principal subject omitted. In the present case the principal subject, *Medb*, is omitted. The following are other examples: *Oolluib Dácpicc ó chemair hı epich laigen: conpancatap 7 Dubthach macc U Lugir*: "Patric went from Temair into the territory of the Laigne: they met and Dubthach Mac U Lugir:" that is, Patric and Dubthach: . . . met (Book of Armagh). *Rogell-pom 7 in píli ucuc im Aibib Poðair Aipgeig.* "We held a wager and yon poet about the destruction of Fothad Airgtech;" that is, myself and yon poet; (Stories of Mongan, *Leb. na hUidre*). It will be observed that the omitted subject here is a person of distinction as compared with the second and expressed subject, and this may be the true origin of the construction. In the following passage in the *Tain Bo Cuailnge* Fergus addresses Medb in the second person plural:—

lɔnɔaɔɔɔɔ pɔnɔ co tɔpa ap ɔnɔ fɔɔ, ocup nɔp maɔɔɔɔ lib cɔɔ cɔan co tɔpɔ : “Wait *ye* here until I come out of the wood, and let there be no wondering with *you*, though it be long until I come.”

“Tɔɔ lɔa ɔ tɔpɔa aɔɔɔ. This is the accus. of time, the only case of time in Irish. All our apparent genitives of time are simply ordinary dependents, though of course expressing *time*; and accordingly the governing substantive always accompanies them. The example Oom-maɔp fɔaɔɔ cɔch tɔaɔa : “May God at every hour come to me,” quoted by Dr. W. Stokes, *Goidilica*, p. 94, as a case of time, is in construction, “the God of every hour;” and this is the construction of all his other examples. When there is no governing substantive we have the accus.; as, maɔam (not maɔne) tancatɔp a tɔch : “in the morning they came home” (Brocan’s Hymn) : Tɔcɔmlɔi app maɔam muɔh : “he goes off at early morn :” (Tain Bo Cuailnge, Leb. na hUidre). ɔa aɔnɔ cɔntɔɔɔ cɔɔn aɔɔɔ : “it was in it she used to sleep every night :” (Tochmarc Etaine, Ib.). The use of the genitive is very extended in Irish; the following are two examples,—ocup mɔɔ upɔɔp, maɔpɔɔ nɔnɔp cɔɔa upɔɔa : “and if it is a shot, it will kill an ennead of each shot;” that is, each shot will kill nine, (Brudin da Derga, Leb. na hUidre); ocup ɔɔɔɔɔ cɔɔɔ cɔɔ pɔp lɔɔ ɔɔ cɔp cɔɔpɔ : “and they bring a stone of each man with them to set up a cairn;” that is, each man brings a stone with him to set up a cairn, (Ib.). In accordance with this peculiar construction, we have generally a dependent genitive where we should otherwise have an accusative of time.

<sup>15</sup> Oo’nɔ abanɔ. This river of Cruachu is the *Brei*, mentioned above, and that in which Froech bathes, a few lines further on. It must be the stream from the fountain *Clebach*, at which the two daughters of king Loegaire met St. Patric. These, like Find-abair and her maid, came at early morn to the fountain to wash. The Irish Tripartite (Royal Irish Academy), introduces this meeting as follows :—Oolɔɔ pɔɔɔɔ ɔap pɔn Oo’n tɔpɔp .i. Clɔɔɔ ɔ pɔɔɔɔ Cɔuachan pɔɔ tɔpɔɔɔɔɔ gɔɔne. ɔɔɔɔɔɔ ɔn cɔɔɔɔ ɔ on tɔpɔɔ. Oolɔɔɔ ɔɔ ɔnɔɔ Lɔɔɔɔɔ maɔ Neill cɔm moɔ ɔo’n tɔpɔɔ, ɔɔ nɔɔ al lɔam [*sic*] amaɔ ha ɔɔp ɔɔɔ .i. ɔɔne fɔnɔ ɔ fɔɔɔɔ ɔɔɔ. Cɔnnaɔɔɔɔɔɔ pɔnaɔ ɔna cɔɔɔɔ ɔ on tɔpɔɔ cɔn heɔɔɔɔ gɔɔaɔ ɔ al libaɔ ap a [*sic*] ɔɔaɔ. Rɔɔnɔnɔaɔɔɔɔ ɔɔɔɔ ɔna cɔɔɔɔ : ɔɔpɔɔnaɔɔɔ ɔaɔp pɔp Sicɔ, nɔ pɔnɔaɔɔ : “Patric

after that went to the well .i. Clibech in the sides of Cruachu with the rising of the sun. The clerics sat down at the fountain. Two daughters of Loigare mac Neill came early to the fountain for the washing of their hands, as was their custom; that is, Eithne the White and Fedelm the Red. They found a synod of the clerics at the fountain with white garments, and their books before them. They wondered at the form of the clerics; they imagined them to be men of the *Sidè*, or a phantasy."

From this ancient authority we learn that the Lat. *lavare* of the Book of Armagh means "*washing* of hands," &c., not washing of *clothes*; and from it we learn also that in the celebrated passage "*viros Sidè aut deorum terrenorum, aut phantassiam*," "men of the *Sidè* or of terrene gods, or a phantasy," the words "*deorum terrenorum*" are merely explanatory of *Sidè*. See my "*Daim Liacc*," p. 8, where this passage has been for the first time so translated and explained. In our tract Froech goes to the river *bo inluc*, and so do Find-abair and her maid, and this *inluc* is the proper term for "*washing of hands*," &c. Thus in the *Serg-lige*: *Oo éaéc Éoéaíb luil iapom bo inluc a lám bo'n cippaíc*: "*Eochaid luil goes afterwards for the washing of his hands to the fountatn*." The term for washing the head is *polcaob* and for bathing the whole person, *poépacab*.

I may remark that the phrase *ppí cupcubailn gpeíne*, which Colgan, Fifth Life of St. Patric, lib. 2, cap. 14, renders, *contra ortum solis*—"opposite the rising of the sun," means, in my opinion, *time*, not *locality*. The Book of Armagh, Betham's text, (I cannot get a sight of the Original) has a double phrase: "*contra ortum solis, ante ortum solis*," a confusion which goes to confirm my interpretation. The present phrase is *lú eirghí na gpeíne*; the ancient *ppí*, *ad*, is always *lú* in modern Irish. Compare *la topebdál ropcela* (Vis. of Adamnan), "*cum ortu evangelii*:" "*with the rising of the Gospel*."

It would seem, then, that it is not necessary to go to the east of Rathcroghan to look for the fountain *Clebach*, or the *Sen-domnach* (Old-church) which St. Patric founded beside it. At the same time it is as likely that both are to the east as to the west of the palace. It is impossible, however, that this fountain could have been three miles from the palace, as Dr. O'Donovan, in his Roscommon Ordnance Survey Letters, supposes: but it is not impossible, that the *palace* may have been two miles away from the spot now called Rathcroghan. He

says nothing of the Brei, which must have been a considerable river, abounding in otters, and in that spot where Froech bathed so dark and deep as to merit the name *Uub-limb*, Black-pool. With the data developed in this note I think it would not be difficult to identify the fountain, river, and church of Cruachu.

<sup>16</sup> *Oc on tain*: That is, at the “*Tain Bo Cuailngi*.”

<sup>17</sup> *At march in upcu*. Ailill induces Froech to get into the Brei, with the hope of his being drowned, for he was well aware of the prophecy that drowning was to be the ultimate fate of the son of Be-find. His aunt Boand frequently cautioned his mother against allowing her heroic son to indulge in bathing, or by any chance to come in contact with Cu Chulaind. Thus in the Book of Fermoy, Boand says:—

A bheibinn, bean an do mac  
 Gan rinná cpiallpur dó códmarc,  
 Uair an bliabam dobera  
 Ir and cailcpió-ra déra.

Na caóair ne Com na clep,  
 Uair noóan and acá do ler:  
 Ir e doraga ne pé—  
 Macaí Mhuigí Máirthemne.

Na dena rnaí doóair dái  
 Uair ir ann péppar a fuil:  
 Na bíó a gaircib an gill,  
 Abair ne Froech, a bébinn.

#### TRANSLATION.

O Befind, impress on thy son  
 Not to court a woman who shall come to him,  
 For the year he shall bring her—  
 It is in it thou shalt shed tears.

Contend not thou with Cu of the feasts,  
 Since it is not in it thy advantage is:  
 It is he who shall come by time—  
 The youth of Mag Murthemne.

Let him not make the swimming of black water.  
 For it is in it he shall shed his blood:  
 Let not his armour be in pledge,  
 Tell to Froech, O Befind.



<sup>18</sup> Capna pamaipci. A bath of this nature was made for Cethern Mac Fintain, who attacked Medb's camp single-handed, and as the result received innumerable wounds: Լր անօրին conaccatc Բինցին Pachađ pmup-ammaip քօք Կօն Ըլաւոն Եօ Ի՛ Ե Եօ Լօյցիլ Chethipn meic pntain. Tanic Cu Chulainb peme in bunub Ե Լ Լ longթօրտ քօրն hԵրենb, Ե na քաւր Ե՛ almaib Ե Ե՛ ճօւն Ե Ե՛ տօնօն ան—Եւ Լօյրր արր Իա: Ե Եօցո Լմօր-ammaip Ե՛ն, Եւր քօւլ Ե Ենաւօն Ե Լեօհար. Եւր ԵւաՅ Cethern mac Բօնտաւ Լր in Լմօր-ammaip Եօ ԵնՅ Եօրա Լճ Ե Եօրան աւճե, Ե քաճաճ աճ ճլ na Լմօր-աքաճ Լմմե. Եւր քաւն in Լմօր-ammaip ան Եւր ա ճեւաւն Ե Եւր ա ճքեճաւն, Եար ա աւաւն Ե Եար ա Լ-ճօնաւն. Անօրին աքաճ քօմ արր in Լմօր-ammaip Լ ԵնՅ Եօրա Լա Ե Եօրան աւճե, see 160. "It is then Fingin Fathach (the physician) asked Cu Chulaind for a *smir-ammair* for the saving and for the healing of Cethern mac Fintain. Cu Chulaind went forward to the fortress and to the encampment of the men of Eriu, and of what he found of flocks, and of herds, and of cattle there—he brought them with him out of it: and he makes a *smir-ammair* of them, between flesh and bones and hide. And Cethern mac Fintain was brought into the *smir-ammair* till the end of three days and three nights, and he set to at the drinking of the *smir-ammair* around him. And the *smir-ammair* went into him between his sores and between his scars, over his cuts and his many wounds. Then he arose out of the *smir-ammair* at the end of three days and three nights, and so forth." The word pmup-ammaip is a compound, of which the first member means "marrow;" what the second means I cannot say at present. In our tract, the phrase քօ ճալ Ե Եւնլ is, I think, correctly rendered, Եւնլ being = Եւնլ. The Եւլ and Եւնլ are frequently associated; thus—"աք Եւնլ Եւր Եւնլ, աճե—and axe-men" (O'Donovan's Supp. to O'Reilly). The *adze* to cut the flesh; the axe to chop up the bones.

<sup>19</sup> ՏոՅ Ըքաւան. This *Sid*, the temple and burial vault of the royal family and clan, was, as we see, at some distance from the քօ-Եճ, palace, but probably within the *raths* or enclosures. Of these there were several, as we find the *chief-rath* spoken of, p. 138. The whole place was called *Cruachu*, or *Cruachan*, in the singular; or, *Cruachan* or *Cruachna*, in the plural. It was also called *Dun Cruachan*, and *Rath Cruachan*. In the History of the Cemeteries, Leb. na hUidre, it is called *Cathair Cruachan*. Every royal residence con-

sisted of three principal parts within the circumvallations; namely, the *pig-cec*, palace; the *dun*, or fortified part, appropriated to visitors: and the *less*, which comprised the whole space within the enclosure, save what was occupied by the *palace* and *dun*. In this *less* were the stables, cow-houses, and the houses of all the menial retainers of the king. On coming up, Froech and his suite sat at the door of the *first-rath*. Ailill orders them to be admitted into the *less*, p. 138. The fourth part of the palace is then allowed them. Every *imdai* or apartment, with its occupants, was called the *ceglac*, or household of the chief person in it. Thus *ceglac* *Fraich* p. 142. Then there was a *tech imacallmae*, "house of conversation;" and this was outside the palace, though, perhaps, communicating with it; for Ailill and Medb go out of the "house of conversation" into the palace, p. 144. I have said above that the *dun* was the residence of visitors. This is evident from the "Stories of Mongan," *Leb. na hUidre*, where we find the poet Forgall and his company residing in it. This will explain the use of the word *dun*, not *palace*, where it is stated, p. 142, that Froech and his suite "stayed till the end of a fortnight in the *dun*."

<sup>20</sup> *Ġol-Ġaípe* *Ban Sċoe*. This ancient air is still played by the Irish harper and piper.

<sup>21</sup> *Oo'no ep*. The word *ep* is of rare occurrence. We find it in *Fiacca's Hymn of St. Patrick*: *Poppuib a choir popp ind leicc; ma-pait a ep, nġ bponna*: "He pressed his foot upon the stone; its trace remains, it wears not." In this passage *ep* is glossed *polluġct*, a mark. In *Zeuss*, p. 473, *interlitus* is glossed *etappuillechta*; and in "*Scela na Ġepġġe*," p. 10, are read the words: *Puilluġcta na cnet popo-bamatġp ap Ġpġpt*: "the marks of the wounds which they suffered for Christ."

<sup>22</sup> *Cucann*. This word is written *cuca* in MS., but with a horizontal stroke over *cuc*, which I take to be intended for the final *a*. I have, therefore, resolved as in text.

<sup>23</sup> *congū*. This *congū* = *do-pongu*. *Pongū* is Lat. *pango*, another example of a primitive initial *p* becoming *p* in Irish. This formula, occasionally slightly changed, is very common in the more ancient manuscripts. It is always, so far as I know, put into the mouth of the Gentile Irish; never into that of a Christian. The more usual form is—*congū do bġa conġep mo ġuath*: "I swear for an oath the oath of my territories." In this form *do bġa* has hitherto



been rendered "to God." Now the words *bo bía* in the sense of "to God," besides being absurd in the mouth of a Pagan, are frequently omitted. I therefore render "for an oath," "as an oath." In O'Davoren's Glossary, *bee* is glossed *minna*, an oath, (Skt. *divya* (?), id.), and this I take to be the word here. In the next paragraph Find-abair adopts the usual formula. Other forms are "*congú bo bía*," "I swear for an oath," (Lugaid in the Tain); *congú a coingep mo tuat*: "I swear the oath of my territories," the words *bo bía* not used (Fer. Rogain, Brudin da Derga). Cu Chulaind in the Tain has another form: *congú a coingte Ulad*: "I swear the swearings of the Ulaid." Even Cu Chulaind's charioteer swears in the same way. From this it will be seen that "my territories" does not mean *those in my possession*, but the territories in which I live; and it is in this sense that Find-abair swears in the same manner. It would appear that in ancient Eriu every tribe had a certain form of oath, and consequently a certain object to attest that oath, distinct from those of every other tribe.

<sup>24</sup> *Do ben*. This was Trebland, daughter of Froech, son of Aengus from the *Síd* of the *Brug*, as we learn from the "Courtship of Trebland," Book of Fermoy. She was then, like himself, a semi-deity. The writer of the story says: *ba balta do Coirpre Mac Rora an Treblann fín, uair boéleáctabaí maí mac Míló meic i ingina do alcpom do píglu na pígl polur-álan, ba cóimhepa dóib, ap báig naó claeóloíbaí it na bliót na blaé in Éirinn fíu a lind*: "This Trebland was a foster-child to Coirpre Mac Rosa, for the magnates of the sons of Miled were wont to foster the sons and daughters of the bright-pure *Síd's*, which were next to them, for the sake that neither corn, nor milk, nor bloom should decay in Eriu during their time."

<sup>25</sup> *Conall Cernach*. The second of the three great champions of the Ulaid; the first being Cu Chulaind, and the third Loegaire Bua-dach. See "Battle of Magh Rath," ed. O'Donovan, p. 83.

<sup>26</sup> *Inb nachip*. This serpent is found everywhere in our old Irish tales, as defending *duns*, native and foreign. The usual name is *bíapt*, or *péipt*, Lat. *bestia*, but frequently *nachip*, as here, and its usual abode the sea, lake, or other water, adjoining or within the dun. In the case of the serpent of Cruachu we find that Froech, though probably looked on with jealousy by the demon, swam unharmed about the river until he touched the mystic rowan-tree. This

tree was guarded by the serpent, and accordingly in the Book of Fermoy it is said to have come from the root of the tree. Ailill knew this, but Froech was a demi-god, and consequently more than a match for the demon; and hence the result. Is not this the ancient serpent and the fruit-tree? The demon naturally took charge of that tree through which he brought death into the world, and cherished it with affection. But a Divine Being crushed the head of the serpent; and it is to be remarked that Froech did not completely cut off its head, but merely so as to have it hang on its side.

In the case of Conall Cernach the serpent entered into no contest with him, for he was a mere mortal; but not so on a certain occasion in the case of Cu Chulaind, a demigod, and a being whom I have already examined mythologically in my "Religious Beliefs of the Pagan Irish" (Journal of the Historical and Archæological Association of Ireland, April, 1869, p. 321). In the "Spirit-chariot of Cu Chulaind," *Leb. na hUidre*, it is related that St. Patric brought up Cu from the lower regions to speak to Loegaire, for the latter declared he would not otherwise believe. Cu addresses Loegaire in dark and mysterious language, but the king has a doubt if the stranger is really Cu. "If it is Cu that is in it," he says, "he should tell us about his great exploits." "That is true," says Cu. And then he recites for Loegaire some of his principal achievements. In the course of his narrative he says that he went once to Dun Scaith, a fort in the south of Skye, and there encountered and crushed a host of serpents and other venomous reptiles, who had their abode in a pit in the dun:—

ba cuíte ir in Dún,  
 Lar in rúg, aḃet;—  
 Deic naḃraḡ doḃoembatar  
 Dar a ór—ba bet!

Iar rin atapeḡur-[r]a,  
 Cia r' abbol in ḡrong,  
 Con ḡennur an oḡbneḡa  
 Etir mo bá doḡnḡ.

Teḡ lán do loḡcannaib—  
 Doḡaplaicḡe bán;  
 Mla ḡéra, ḡulbenḡa,  
 Rolelḡar i m' rḡub, ḡc.

There was a pit in the dun,  
Belonging to the king, it is related ;—  
Ten serpents burst  
Over its border—it was a deed !

After that I attacked them,  
Though vast the throng,  
Until I made bits of them  
Between my two fists.

A house full of toads,  
They were let fly at us ;  
Sharp, beaked monsters,  
They stuck in my snout, &c.

This extract will illustrate the meaning of our phrase, “several tribes are let loose from her ;” that is, tribes of serpents.

<sup>27</sup> *Ūn Ollairé*. Now Dunolly, near Oban. See Dr. Reeves’ edition of Adamnan’s Life of St. Columba, p. 180.

## V.—TOCH MARC BEC-FOLA.

TRANSLATED AND EDITED BY

B. O'LOONEY.

THE text of the following tale of Bec Fola and king Diarmait, son of Aedh Slane, is taken from a vellum MS. in the Library of Trinity College, Dublin, Class H. 2, 16, compiled about the year 1390 by Donogh Mac Firbis, of Lecan Mic Firisighe in the county of Sligo. The tale commences on column 765, ninth line from bottom, and has been collated with another copy in a vellum MS. of the year 1509, Class H. 3, 18, in the same Library, p. 757.

According to the Annals of the Four Masters, king Diarmait, son of Aedh Slane, and his brother, Blathmac, assumed the sovereignty of Ireland A. D. 657, and ruled conjointly for eight years, till they were both cut off by the mortality called the Buidhe Connail, A. D. 664.

This tale is of the class the knowledge of which constituted one of the literary and legal qualifications of an ollamh, or poet; and though not in the incomplete list of historical tales in the "Book of Leinster," printed by O'Curry, in his "Lectures on the Manuscript Materials of Irish History," p. 584, *et seq.*, it contains internal evidence of antiquity. The language is old and well preserved, and the story is told in an ancient style of diction. It contains some minute descriptions of personal appearance, dress, and ornaments of gold and silver.

Of the lady Bec Fola I have found no mention elsewhere. The name means literally "small dowry." *Fola* is used here in the sense of *Coibche*, a price, reward, gift, or dowry; but in its technical legal sense it was the name for the first gift which a husband gave to his wife on marriage. The amount of the *Coibche* was defined by law in accordance with the grade of the parties, but, the coibche, whether great or small, secured the woman in her marriage rights, and saved her from personal dishonour. Professor O'Curry translated Bec Fola, "Woman of the small dowry," in his work on "The MS. Materials of Irish History," p. 283, where he has inadvertently printed Diarmait Mac Cerbeoil, for Diarmait Mac Aedh Slane. Diarmait Mac Cerbeoil was father of Aedh Slane, and grandfather of the hero of this tale,

as mentioned in the following passages from the story of the birth of Aedh Slane, preserved in *Leabhar na Huidri*, in the Library of the Royal Irish Academy, pp. 52, 53:—

Óde tríd mór dínað mór peðt and h-í calltín la Diarmait mic  
Fergusa Cerbeoil. "There was a great fair held one time at Taill-  
ten, by Diarmait son of Fergus Cerbeoil." \* \* \* \*

"Compeit Mugan mó caó olamb,  
Do mac cóir éubarb éerbaill;  
Iarom or ríen rúamaó ré,  
In n-Áéb ríer ríúagaó Sláné.

Mugan bore, the greatest of all children,  
To the right worthy son of Cerball;  
After this over the heroic field he reigned awhile,  
The noble Aedh Slane of hosts."

"Diarmait Mac Fergus Cerbeoil" died A. D. 592.

In illustration of some of the passages in the text, three Addenda are given:—

I. *Dindsenchas* of Dubthar, which identifies the places called Dubthar, Inis Fedach, and Inis Mic in Doill; and indicates the people called ua Fedach.

The contest of the ua Fedach referred to in the text may, perhaps, be identified with that of the sons of Dall Deas, of Inis Mic in Doill, given in the *Dindsenchas* as the origin of Fedach and Dubthar.

II. *Dindsenchas* of Loch n-Erne, illustrating the allusion to the "bearded heroes," and representing that Loch n-Erne afforded, in ancient times, a sanctuary for women.

III. A poem on the prohibitions of the beard, from the "Yellow Book of Lecan," in further illustration of the allusion to bearded heroes in the text, p. 180.

O'Curry considered this poem "to be a simple condensation of the law which regulated the wearing and responsibilities of the beard, and that it belonged to a period anterior to the year 900." He observed that "any person acquainted with the language of the earlier Irish MSS. will find no difficulty in ascribing the language and composition of this poem to a period at least five hundred years earlier than the MS. in which it is preserved," which belongs to the year 1390.

## TOCHMORC BEC FOLA.

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**b**AI DIARMAIT mac AEDA Slane ipirigi Tempach, Cprimethanb mac AEDA i n-balcup do, ocur i n-ghiallaigeét fíri laim o laigñib. Luidreom laa n-anb ocur a balca, .i. Cprimethanb, ba Aeth Truim h-i loegaire, ocur oen gilla leo. Conacatar in mnai bar rin n-ath aniar h-i cappa; ba mael appa rinbpuine impe, ba gem do lic loigmai eirib, lene fo bepg indlaie oir impe, bpat corera, dealg óir lánecair co mbreadepab n-gem n-ilbachach irin bpué [or a bpuinne<sup>1</sup>], munci bi ór poploree ima bpaiaie, minb n-óir popa a cimb, ba each dub glara po na cappa, ba n-all óir fíriu, cunigi co tuagmalaib airgbuib popaib.

“Can do beachaib abean?” or DIARMAIT. “Ní do nach cein.” or rí; “Cib do éiig?” or DIARMAIT, “Do cuinbchib ril epuich-neachta, [or rí]. Ata dag ichir lim ocur niméa ril a ómaðair.” “Mab ril in eiripea bar, ail buie,” or DIARMAIT, “ní fuil do dul reachampa.” “Ní opur bin,” ar rí “acht pombia a loig,” “Rot-bia an dealg m-beag ra,” or DIARMAIT. “Gébéar bin,” or rí.

Nombep lep do chum na Tempach. “Can don mnai a DIARMAIT?” or each, “Ní po ploimbí dam bin,” ar DIARMAIT, “Cib do patair ina tinbpepa?” [or each], “mo dealg bec,” or DIARMAIT. Ip bec ind pola or each.” “bíb eab a h-aínm bin,” or in bpaí, “[.i.] bec Fola.”

<sup>1</sup> “*Ath Truim ui Laeghaire*,” Trim, in the territory of *ui Laeghaire* in Meath.

<sup>2</sup> “*Fíndruine*,” white bronze—a bronze generally considered to contain a large proportion of tin, or perhaps some alloy of silver, sometimes used for ornamentation.

<sup>3</sup> “*Lone and Lened*,” a kilt, a kind of short petticoat worn outside.

<sup>4</sup> Words inserted in [ ] are supplied from MS. H. 3, 18.

<sup>5</sup> “*Muince*,” a generic name for any kind of collar, ring, or necklace for men, women, horses, dogs, and for the hafts



## COURTSHIP OF BEC FOLA.

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DIARMAIT, son of Aedh Slane, was in the sovereignty of Teamair, Crimthand, son of Aedh, was in pupilage with him, and in hostage as pledge from the Lagenians. He and his pupil, i. e., Crimthand, at one day to Ath Truim, of ui Laeghaire,<sup>1</sup> and one servant with him. They saw a woman coming eastward over the ford in a chariot; she wore two pointless shoes of findruine,<sup>2</sup> two gems of precious stones in them, a lene<sup>3</sup> interwoven with red gold upon her, a purple robe, a brooch of gold fully chased and set with gems of various colours in the robe [over her bosom<sup>4</sup>], a muince<sup>5</sup> of burnished silver around her neck, a mind<sup>6</sup> of gold upon her head, two black-grey reins to her chariot, two n-all of gold<sup>7</sup> to them, a yoke with trappings of silver upon them.

"Whence have you come, O woman?" said Diarmait. "Not very far," said she. "Whither do you go?" said Diarmait. "To seek barley-wheat" [said she]. "I have good soil and I require suitable seed." "If it be the seed of this country you desire," said Diarmait, "you shall not pass me." "I do not object indeed," said she, "if I have a log."<sup>8</sup> "I will give you this little brooch," said Diarmait. "I will accept it," said she.

He brought her with him to Teamair. "Who is this woman, Diarmait?" said they. "She has not given me her name indeed," said Diarmait. "What did you give as her tindsora?"<sup>9</sup> [said they]. "Barley little brooch," said Diarmait. "That is a Bec Fola," said they. "Let that be her name then" said the druid, "i. e., Bec Fola."

<sup>1</sup> Near where the head was inserted.

<sup>2</sup> *Mind n-óir*, "a diadem or coronet of gold."

<sup>3</sup> *n-All of gold*, *All*, a double-ended chariot bridle, as distinguished from the *sruth can*, *arian* or single-ended riding bridle.

<sup>4</sup> *"A Log,"* a price, wages, or reward; but here it means a *log lanamais*, "bride price," or *coibhe*, a marriage gift.

<sup>5</sup> *"Tindsora."* See Additional Note, A, p. 194, for an explanation of this word in the sense in which it is here used.

Rola rí bin, [a] menmain pop a baltapom, .i. pop Crimthand mac n-Aéda, bai ocd guibí ocup ocd éochlugaib cén máir.

Átchotar bin on gilla, .i. túbacht ar a cendrí co Cluain ba Chaileach epát teipití dia domnaib ba bpeith pop aitheab. Ro inbír ríbe dia muinir. Ruptairmeiceatar iapum a muntir; náda berrab ben apb-ríg h-Éirind do éabairt ar aitéad.

Átpraig rí bin maicín moch dia domnaig o Diarmait, “Cib ro a ben?” or re [Diarmait]. “Ní cib maít,” or rí, “Inbile ríl dam-ra” oc Cluain Da Chaileach, popfacaibpét na bachlaich [iart], ocup do chuadap pop técheb.” “Círrí inbílí?” or Diarmait. “Secht lenití cona n-imbenmaib, ocup réct n-belgí óir, ocup tpi minba óir. Ir liach a réct amuba.” “Na teig, or Diarmait, ir in domnach, ní maít imaball in domnaich,” “Neach limpa ar,” or rí [ríu] “Ní ba h-uaimpea on,” or Diarmait.

Luib rí on bin ocup a h-maile a tempaig pobep coppangadap Dúbhoch laigen; dop pala pop mepugab ann co epát b’aibchí conepátatar coin altai co ro mapbrab an inile, ocup luib rí h-í epand pop técheb.

Am bai irín éirind conpacaí in teni pop lap na caillí. luib bochum in teneb, conpacaí in oclach imon teni oc upgnam na mucí. Inap rípecbai ime co n-ġlan-éopcair, ocup co cipclaiib óir acap, apcait, cennbarrí bí óir ocup arġut ocup ġlaine im a éenn; mo-coil ocup ríchíurí óir im cach n-bual dia fult conici clap a bá imbai, bá uball óir pop bí ġabal a muinġi, meb fear dopinn ceab capnai; a élaibeb ór-buirinn ap a éirí, ocup a bá plēġ coierinbí itir leatap a rceit, co cobruib ríndruine popa;<sup>10</sup> bput ilbatach [leir]. A bá laim lana bí fáilġib óir ocup apcait co a bí uilinn.

Teit rí ocup ríuib ocaí ocon teni. Ruptechartap, ocup ní

<sup>10</sup> “*Cluain da Chaileach*,” near Baltin-glas, in the county of Wicklow.

<sup>11</sup> Ríl limpa fepin, which belong to myself. MS. H. 3, 18.

<sup>12</sup> “*Sunday journey*.” See Note B., p. 195.

<sup>13</sup> “*Dubthor Laighen*,” now Duffry, a district in the barony of Scarawalsh, Co.

of Wexford. Duffry Hall, in ruins, retains the name, in the parish of Temple-shanbo: *vide* O’D. Suppl. ad O’R. Dict. She probably went by *Bealach-Dubthair* (road of *Dubthar*), now called *Bealach Conglais* or Baltinglas. See *Four Masters*, A. D. 594, p. 218, n. h.; and *Ad-dendum* No. 1, p. 184.

She, however, fixed her mind on his pupil, i. e., on Crimthand, son of Edh, whom she continued to seduce and solicit for a long time.

She, at length, prevailed upon the youth to come to meet her at Cluain Da Chaileach<sup>10</sup> at sunrise on Sunday in order to abduct her. She told this to his people; they then forbade him to abduct the wife of the high king of Erin.

She rose early on Sunday morning from Diarmait. "What is the matter, O woman?" said he [Diarmait.] "Not a good thing," said she; "some things of mine that are at Cluain da Chaileach, the servants have left them, and have fled away." "What are the things?" said Diarmait. "Seven lenes with their garniture, and seven ounces of gold, and three minds of gold, and it is a pity to let them be lost." "Do not go," said Diarmait, "on Sunday, the Sunday money is not good."<sup>12</sup> "A person will be with me from the place," said she. "Not from me indeed," said Diarmait.

She and her handmaid went then from Teamair southward till they reached Dubthor Laigen;<sup>13</sup> she wandered about there for part of the night till wild hounds came<sup>14</sup> and killed the handmaid, and she fled into the forest to avoid them.

When she was in the forest she saw a fire in the middle of the wood. She went to the fire, and saw a young warrior at the fire cooking a salmon. He wore an *inar*<sup>15</sup> of silk of bright purple, and with circlets of gold and silver, a *ceann barr*<sup>16</sup> of gold and silver and crystal upon his head, bunches and weavings of gold around every lock of his hair reaching down to the tips of his two shoulders, two balls of gold upon the two prongs of his hair, each of them as large as a man's fist; his gold-tipped sword upon his girdle, and his two fleshmangling spears in the center of his shield, with bosses of *findruine*<sup>17</sup> upon it;<sup>18</sup> he wore a many-coloured cloak. His two arms were covered with *failgib*<sup>19</sup> of gold and silver up to his two elbows.

She went and sat with him at the fire. He looked at her, but

<sup>10</sup> "Wild hounds," *Coin allta*, wolves, &c., any kind of beasts of prey, &c.

<sup>11</sup> "*Inar*," a tunic, a frock.

<sup>12</sup> "*Ceann barr*," a diadem, an ornament or cover for the head.

<sup>13</sup> "*Findruine*." See *ante*, note 2, p. 174.

<sup>14</sup> *Fair*, upon it. MS. H. 3, 18.

<sup>15</sup> "*Failgib*" (Nom. Sing. *Fail*) of gold. See Note C., p. 196.

contarþ a mod cotaipnic<sup>20</sup> do fuine na muice. Do gñi iapum bpoðmuc dia muic, inbmaib a lama, luib on ceni; luib rí bñ inna diaib co rígi in loch.

Long cpebumae i mebon in lacha. Ronb cpebumu i mebon ip in luinḡ iṣṣr, ocur pond aile ipin n-inbri bai f mebon inb lacha. Do ppenḡa in loech in luinḡ, cēic rí ip in luinḡ nemipeom, facabaip inb long illong-ēiḡ cpeba ap dorap na h-inbri, cēic rí nemí ipa cēḡ; ampa in cēḡ h-i rí in iṣṣr ipreapcāb ocur berḡuḡa. Deirb-peom, berib íf bñ inna páppabpōm; rígiḡ a laim reachu [ina fuib] co tuc meir co m-buib doib. Longaṣepom uiblnaib ocur ebaic; co nap ba meapcā<sup>21</sup> neaḡ bñ. Ní boi buine ipin cḡ, ní manaplarcar doib. Luibpeom ina lḡi, dopleic rí fo brat-pom, eturpu ocur ppaigh; nochop impo bñ ppiari co maicín, coeualatap maicín moch an n-ḡairm fop pōp na h-inbri, .i. “caipr imach a Flainb do fíl na fípu.” Aṣpaigh ruar lapobain ocur ḡebib a ēpelam paip, ocur luib imach; luib rí dia bercín co dorup in cḡi, conacai in cpiar fopp in pupt. Comchpoḡa, comaṣa, combeibā ppiurum a cpiur. Conacai bñ cēthpōr ap put na h-inbri ocur a pceiḡ a paengabail ina lamaib; aṣpaigh-peom bñ a cēthpōr [a n-boḡum in ceaṡpāp ēle]; ina tuapcāc doib<sup>22</sup> com bo berp cach dib dia pailiu. Co n-beachaid cach dib ppi corḡa a leḡi; luib [Flann a ḡenap] ina inbri apibiri.

“Buaid éheniḡ buic,” op rí, “ip loechba in ḡleo rín.” “ba maic chetup maḡ ppi naimbui,” op re. “Can dona hocaiḡ?” op rí. “Mac bpaḡap dampa<sup>23</sup>,” op re; “cpi bpaḡaip dam bñ na h-i aili.” “Cib po ḡopnaiḡ?” op in ben. “Inb inip<sup>24</sup>,” op re. “Cia h-ainm na h-inbri?” op rí. “Inip fēbaigh Mic in Daill,” op re. “Ocur cia h-ainmriu?” op rí. “Flann ua fēabaich,” op re; “h-ui fēbaib bñ fíl iccōnd imchopnum.”

IS maic iapam in n-inbri, .i. ppainb cēic iṣṣr biab ocur linn

<sup>20</sup> Contairnic. H. 3, 18.

<sup>21</sup> “*Brodmuc*,” a spitted pig, a cooked pig roasted or browned on the *brod* or spit; a side or slice of roast bacon is also called *brodmuc*. See MS. T. C. D. H. 3, 18, p. 368.

<sup>22</sup> “*Creduma*.” The usual meaning of this word is bronze, but it is also used for the ore of copper, gold, or silver.

<sup>23</sup> Conbat mercai, till they were drunk. H. 3, 18.

<sup>24</sup> A ceaṡpāp a n-boḡum in cea-

wed no further attention on her until he had finished the cooking of pig. He then made a brodmuc<sup>21</sup> of his pig, washed his hands, and away from the fire; she followed him till they reached the lake. A ship of creduma<sup>22</sup> was in the middle of the lake. A cable of creduma from the middle of the ship to the land, and another cable from the island which was in the middle of the lake. The warrior who was in the ship, she went into the ship before him, they left the island in a ship-house of bronze at the port of the island, she went before him into the house; the house was admirable both in carvings and in work. He sat down, she sat near him; he reached his hand across [her seat], and drew forth a dish with food for them. They both ate and drank, but so that neither of them got drunk.<sup>23</sup> There was no other person in the house, nor were they interrupted. He went into the ship, she lay under his garment, between him and the wall; he did not turn towards her till morning, when they heard the call at early morning on the port of the island, i. e., "come out, Fland, the men are here." He rose up instantly, put on his armour, and went out; she went to look after him to the door of the house, and saw the three warriors on the port. In features, age, and form, the three were like him. He then saw four men moving along the island holding their shields in their hands; the four men then advanced [against the other three men];<sup>24</sup> they struck each other till each party was red from the blood. Then each party of them went off to his own side; he [Flann] went into the island again.

"The triumph of your valour to you," said she, "that was a heroic deed." "It would be good, truly, if it were against enemies," said he. "Who are the warriors?" said she. "One of them is my brother's son,"<sup>25</sup> said he; "the other three are my three brothers." "What do they contend for?" said the woman. "This island," said he. "What is the name of the island?" said she. "Inis Fedach Mic in Daill,"<sup>27</sup> said he. "And what is your name?" said she. "Flann ua Fedach," said he; "it is the ui Fedach who are contending for it."

The island is good, indeed, i. e., the dinner of one hundred men<sup>28</sup>

17 (ele), gabairb ag comcuarbam  
ele, &c., the four men advanced to-  
wards the other four, and each com-  
menced to strike another, &c. H. 3, 18.  
<sup>25</sup> Mac bpatar atar damra, the  
son of my father's brother. H. 3, 18.

<sup>26</sup> Inb mōirī, this island. H. 3, 18.

<sup>27</sup> "Inis Fedach Mic in Daill." See  
Addendum I., p. 184.

<sup>28</sup> "Dinner for one hundred men." See  
Note D, p. 197.

iré a h-iméairec cecha nona, cen prithgnam<sup>29</sup> o bunu oca; [aireir]  
nó raib achte diair iní, nír tairic achte a roiréu.

"Cere," or rí, "Cib na h-animírea lairí?" "Ír bpoeh banair  
buitíu cetur," or rí. "anab limíra ocúr rí h-Érenb do  
páobail, ocúr bóté buití pórampá, ocúr a épor im diaibí." "

"Cib na compaíom?" or rí, "Na to don chuppa," ar rí. "ma  
limíra imorpo iní iní, ocúr dia maírem pégáera ar do  
cheníro, ocúr ír turú bích ben diair im fárrab, ocúr aírceeo  
don chuppa."

"Saeé dam mo ináile do páobail," or rí. "Aca i m-beat-  
aib i m-bun in chpoínn checnaí," or rí. "Laié na h-inbí p-  
gabreb immpí ocúr pégáir diair n-iblocon." ba rí. "

Ríe rí a tég, co fárric iní Dárpáit oc éiríu ír don-  
nab cetur. "Amra rí aben," or Dárpáit, "na beárraí  
imabail in donnab dár ar n-uráirí," "Ní polamap ríon<sup>32</sup>," or rí,  
"imchíom do bpeíhíu," amail na tairé rí ece: ba h-e a h-aen  
[f]ocal ón uair rí na bec fola.

"Dara abáir ír choill  
Ír inbí mío in dáil<sup>33</sup>  
Cíar do la rí nír do chol,  
In can fárríom nír ba ríon<sup>34</sup>

Iní fárrab mío in dáil<sup>35</sup>  
Ír Laié i n-Dubáir  
Cíar pócúr do póc  
Ní fárrab oíg ulchaí.<sup>36</sup>

ba h-ingnab la cach n-aen in n-aéire rí. Alla rí iní,  
cib bliabna bói, Dárpáit pór a bérab, ocúr a ben, .i. beo Fola,  
conacab in pír fách dórur in tígí, ocúr fá achgoí, .i. fáinb,  
ír and fárré bec Fola.<sup>37</sup>

"Fórrálo pír bíu amíur  
Don debaib i n-Dam Iní  
Inab in cethríu p-  
Fórr cethríu i n-Dam Iní."

<sup>29</sup> "Linn." See Note D., p. 197.

<sup>30</sup> "Prithgnam." See Note D., p. 197.

<sup>31</sup> "Calves of this island." See Note E.,  
p. 197.

<sup>32</sup> Ní polamapíum. I should not

have dared. H. 3, 18.

<sup>33</sup> "Inis Mío in Dail," i. e. Damh Inis.

See Addendum, No. 1, p. 184.

<sup>34</sup> In can fárríomne ba ríonh



of food and linn<sup>20</sup> is its supply every evening, without any frith-  
n<sup>20</sup> from the people; there were only two persons in it [last night],  
e came but their supply.

‘I ask,’ said she, “why should I not remain with you?” “It  
ld be a bad espousal for you, indeed,” said he, “to remain with  
and to abandon the King of Eriu, and you [i. e. your blame] to  
upon me, and its vengeance to follow me.”

“Why should we not dwell together?” said she. “Let us not this  
,” said he, “but if the island be mine, and that I live, I will go  
you, and you shall be my constant wife residing with me, but depart  
for the present.”

“I am grieved to leave my handmaid,” said she. “She is alive at  
foot of the same tree,” said he; “the calves<sup>21</sup> of the island sur-  
rounded her and detained her to screen us.” This was true.

She reached her house, and found Diarmait there rising on the same  
day. “It is well, O woman,” said Diarmait, “that you have not  
rneyed on the Sunday against our prohibition.” “I should not have  
ed to do that,”<sup>22</sup> said she, “to disobey your order,” just as if she  
l not gone at all: her only word from that time forth was, the Bec  
lad.

“I was a night in the wood  
In the house of Inis Mio in Daill:<sup>23</sup>  
Though it was with a man, there was no sin,  
When we parted it was not early.”<sup>24</sup>

Inis Feadaid Mic in Daill,<sup>25</sup>  
In the land of Laigen in Dubthar,  
Though it is near unto the road,  
Bearded heroes do not find it.”<sup>26</sup>

Every person wondered at these words. At the end of a year from  
at day, however, Diarmait was upon his bed, with his wife, i. e. Bec  
la, they saw a wounded man passing the door of the house, i. e.  
and, it was then Bec Fola said:<sup>27</sup>—

“Superior in valour of fierce men, I ween,  
In the battle of Damh Inis,  
The four men who conquered  
The [other] four men in Damh Inis.”

hen we parted it was early. H. 3, 18.  
<sup>23</sup> “*Inis Feadaid Mic in Daill*,” now  
amh Inis. See Addendum, No. I.,  
184.

<sup>26</sup> “*Bearded heroes*.” See Addendum,  
No. III., p. 190.

<sup>27</sup> Ἀρβεντῆς ἰ. βεο Ἰόλα, said  
she, i. e., Bec Fola.

Inbe dicit Flann:

"A bean na bean in n-athber<sup>38</sup>  
 For na h-ódu dia n-athg;  
 Ní bat gata per no clol,  
 Aóc pín con upbatg for gai."<sup>39</sup>

"Ní po fagbaim," or pín "ar gail bunu b-fulaótain, epaé in for Flann do bercab,<sup>40</sup> a comlunn in domoótain lapobain nor," leicé uairib ar in eiz ina diaib cona h-appur. "Nor leicé, uair," or Diarmaic, "a n-upóob, ar ní fear oia cheit, no oia chubchaib."

Am batap for a n-imraitib conacatar cethrup mac cleirech iran tech. "Cib ane?" or Diarmaic, "in meic cleirig oc im-éaé in domnuch!"<sup>41</sup> La cobairt a bhuic bar a cenb conach ar paca itir.

"In comaplecub ppuié donpuc," or na meic cleirich, "nim-cholta, .i. Molairi Dam-Inbri<sup>42</sup> donpuid do e'acallaim, .i. columun do muinir Dam-Inbri no bui oc aiperzi abo irin matir, fe, inbui, conpaca in cethrap po narmaib cona piciachab foingabala iar puc na h-inbre; conpaca bin in ceathrop aile ara cinb: Im-morpuaircet co clor pon inbre n-uile gair na picié ocon n-imtuargain, comma corchair boib aóc aen per athgoit aepulai ar namma."

"Ro abnachta la Molairi in morperrup ele; for pacuib reab, imorpo, bi ór ocup argut airi beir uannu, .i. do neoch no bui po m-brotaib, ocup im a m-bratgib, acap im a piciachab, acap a n-gó, acap a cluibiu, acap im a lama, acap im a n-inapa. Co perparpu do chuic binb n-ór acap binb n-argab pín."

"Na eó," or Diarmaic, "an do pat Dia dorom noóo éuitibpa pín. Denaithep a pethla<sup>43</sup> laireom be." ba pín roin.

In binb n-argub pín, imorpo, acap don ór pocumbairgeb minna Molairi,<sup>44</sup> .i. a pín,<sup>45</sup> acap a minirir<sup>46</sup> acap a baóall. Do choib, imorpo, bec Fola la Flann ua Febaich, acap ní chainic beor. Tochmorc bec fola pín. Finit.

<sup>38</sup> A bean na beir ar n-athber  
 for na h-ódu dia n-athg. H.  
 3, 18.

<sup>39</sup> "Men with charms on their spears."  
 See Additional Note, F., p. 198.

<sup>40</sup> Inac Flann, for no bergab ar

óad, in revenge of Fland I shall wound  
 them. H. 3, 18.

<sup>41</sup> "Clerics travelling on Sunday." See  
 Note B., p. 195.

<sup>42</sup> "Molasa of Dam Inis, who sent us,"  
 &c. See Note G., p. 199.



Then Fland said :

"O woman, cast not thy reproach<sup>38</sup>  
Upon the heroes to disparage them ;  
It was not manly valour that vanquished them,  
But men with charms on their spears."<sup>39</sup>

"I cannot help," said she, "from going to oppose the valour of the  
1, because it was Fland that was wounded<sup>40</sup> in the conflict of the  
it," and so she went from them out of the house after him to his  
1 abode. "Let her depart from ye," said Diarmait, "the evil,  
we know not whither she goes or whence she comes."

While thus conversing, they saw four ecclesiastical students coming  
to the house. "What is this?" said Diarmait, "the clerics travel-  
ing on Sunday!"<sup>41</sup> Thus saying, he drew his cloak over his head so  
that he might not see them at all.

"It is by order of our superior we travel," said the ecclesiastical  
students, "not for our pleasure, i. e. Molasa of Damh Inis<sup>42</sup> who sent us  
parley with you, i. e., a farmer of the people of Dam Inis<sup>43</sup> while  
feeding his cows this morning—to-day, saw four armed men with  
their shields slung down traversing the island; he then saw four-  
teen more coming against them: they struck each other so that the  
ringing of the shields was heard all over the island during the  
conflict, till they all fell but one wounded man who alone escaped."

"Molaisa buried the other seven; they left, moreover, the load of  
two of us of gold and silver, i. e. of that which was upon their garments,  
and upon their necks, and upon their shields, and upon their spears,  
and upon their swords, and upon their hands, and upon their tunics.  
ascertain thy share of that gold," [we have come, said they.]

"Not so," said Diarmait; "what God has sent to him, I will not  
participate in. Let him make his fethla<sup>44</sup> of it." This was true.

It was with this silver now, and with this gold, Molaisa's minda<sup>45</sup>  
were ornamented, namely, his shrine<sup>46</sup> and his ministir<sup>47</sup> and his crozier.  
Bec Fola, however, went off with Flann ua Fedach, and she has not  
since returned. That is the courtship of Bec Fola. FINIS.

<sup>38</sup> "*Dam-Inis*," now Devinish Island  
at Loch Erne. See Addendum, No. I.  
p. 184.

<sup>44</sup> *Fethal*, pl. *Fethla*, an ornamental  
covering or covering, as of shrines, cases,  
and sacred reliquaries.

<sup>45</sup> "*Minda*," here sacred reliquaries, &c.

<sup>46</sup> "*Shrine of Saint Molasa*." See Ad-  
ditional Note, G., p. 199.

<sup>47</sup> "*Ministir*," a portable box or case, a  
safe in which the sacred vessels and  
Gospels or Lectionary for the service of  
the altar were preserved and carried.

[ADDENDUM, No. I.]

## DINDSENHAS DUIBTHIR.

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Duibchir canar po h-ainmnigeb? nín. ba mac porpacaib  
Guaire Mic in boill, .i. Guaire Gann acar Daire Duibchea-  
cach. Co po marb Guaire in Daire oc Daim Inir conib de poleach  
Fid acar mochar<sup>48</sup> dar Cric n-Guaire don fínigail rin do noimbe  
Guaire por in Daire n-Duibcheardach<sup>49</sup> por a bprathair,—por a  
chinead olrobaín, unde dicicur Duibchir Daire via n-ebpad.

Duibchir Guaire gnim ba<sup>50</sup> fuil,  
Ir reel rin, co fearabair,  
Dai rel nar bo buchor dor  
In crich epuchach compolair.

Ba mac porpacaib Dall Dear  
Guaire Dall Daire Dilear  
Imon crich oan builge  
Demibdar cuibbe compoimbe.

Fíllir Guaire gnim n-eapbach  
Por an Daire n-Duibcheartaó,  
Co torchar leir Daire in daig  
Can gne n-ailló n-imtoroich

On lo po gaeb Guaire bpon  
A n-Inir Daim can dicor,  
Ir fich, co m-buaine mochar,  
Cric Guaire don chomocham.<sup>51</sup>

<sup>48</sup> "*Mothar*," an enclosure, a place  
studded with bushes or brushwood.

<sup>49</sup> Por an Daire n-bian n-duibchea-

caó. Upon the vehement Daire Duib-  
cheastach. Book of Ballymote, referred

to hereafter by the letter B.

## DINDSENCHAS OF DUBTHAR.

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*Book of Lecan (fol. 251 a.b.)*

Duibthir, why so called? Answer. Two sons that were left by re Mac in Doill, i. e. Guaire Gann and Daire Duibhcheastach. ire killed Daire in Dam Inis. A wood and a mothar<sup>50</sup> overspread land of Guaire on account of that fratricide which Guaire committed upon Daire Dubcheasdach<sup>51</sup> i. e. upon his brother,—upon his race, unde dicitur Duibthir Dairi, of which was said :—

Duibthir Guari, the deed whence it is,  
It is a true story, be it known to you,  
There was a time when it was not a bushy Duthor,  
The broad delightful region.

Two sons were left by Dall Deas,  
Guaire Dall and Daire Dileas,  
Of that region, without contention,  
They made an appropriate equal division.

Guaire wrought a wicked deed  
Upon Dairi Dubcheastach,  
And he killed Daire the good,  
Without shade of blemish or disgrace.

Since the day that powerful Guaire slew  
In Inis Daim, without provocation,  
It is a heath, a perpetual mothar,  
The land of Guaire of the foul treachery.

<sup>50</sup> *Ḡnim bia puil.* H. 2, 18, and B.      <sup>51</sup> *Compocham.* B.

Maip̃ ba g̃ñ pingal oo h-om  
 ḡñm̃ do na c̃im̃gar c̃onab  
 C̃ñioh ḡuair̃i óan ohor̃num̃ b̃e  
 F̃il na b̃or-mag̃ Duib̃ch̃ipe. ̃D.

Nom̃raep̃a ap̃ pill̃ ir̃ ap̃ olo  
 A c̃ñir̃c̃ noch̃ib̃<sup>52</sup> mo óaem̃ óor̃p̃  
 Ãr̃i r̃ubach na r̃ine<sup>53</sup>  
 Ñir̃ bum̃ b̃ubach̃ buib̃ch̃ipe. ̃D.

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[ADDENDUM, No. II.]

DINDSENHAS LOCHA N-ÉIRNE.

Uó n-Éirne canap po h-ainmnizeb? Nin. Fíacha Labrainde<sup>54</sup> do rab cat<sup>55</sup> and do Éirnaib conab and po mebaib in loch po chíp, unde Loch n-Éirne bícitur no pop Éirnaib.

Ailecep Érni, ingen buipe buipeabaich mac Máoin mic Machon<sup>56</sup> ban-cairech ingenpaib na Cpuachnai, acap ban-choimeabaich do chípaib acap do chíoirib<sup>57</sup> Meibbi Cpuachan.

Pech̃e and do luid Olcaí<sup>58</sup> a h-uaim Chpuachan do compob<sup>59</sup> p̃r̃i h-Aim̃ir̃g̃in Maip̃g̃ubach<sup>60</sup> bia po p̃ai le F̃iñb̃ch̃aim̃ ing̃in Maḡach, conab and noch̃roich Olcaí a ulcha acap po bean a ṽeba,<sup>61</sup> co n-beachaib Éirne cona h-ingenaib pop p̃ualang ap̃ a imomon co riacht loch n-Éirne co po baib̃eab and bíblinaib, unde loch n-Éirne bícitur.

Éirne chaib can chuair̃ib̃ chnebaig̃  
 Ingen buipe bain buipeabaig̃  
 ba rapagab̃ raep̃ c̃r̃iñ foñ ban  
 Mac Maich̃iñ mic Machon.<sup>62</sup>

<sup>52</sup> "Rochind." Who rules. B.

<sup>53</sup> Ãr̃i na r̃ubair̃, n a r̃ine, O king of the joys [of the] elements. B.

<sup>54</sup> "*Fíacha Labrainde*." See Note H., p. 202.

<sup>55</sup> Do b̃p̃ẽta cat̃, gave battle. B.

<sup>56</sup> Mac maiñín, son of Mainchin. B.

<sup>57</sup> Clepaib. B.

<sup>58</sup> Olcaí. B.

<sup>59</sup> Compug̃, to contend. B.

<sup>60</sup> h-aim̃ir̃g̃in maip̃g̃unnaó. B. See Additional Note, I., p. 202.

Woe to him who commits a cold fratricide,  
 A deed of which no profit comes;  
 The land of Guaire is through it unprotected,  
 A bushy plain of Duibthir. D.

Save me from treachery and from evil,  
 O Christ, who seest<sup>61</sup> my comely body,  
 O benign king of the elements<sup>62</sup>  
 That I be not a sorrowful Dubthor. D.

## [ADDENDUM, No. II.]

## DINDSENCHAS OF LOCH ERNE.

*Book of Lecan R. I. A. (fol. 250 b. b.)*

Loch n-Eirne, why so called? Answer. Fiacha Labrainde<sup>64</sup> that a battle there to the Ernans and it was then the lake burst h over the land, unde Loch n-Erne dicitur, or it was over the Ernans came].

Or Erni, daughter of Buro Buireadach, son of Machin,<sup>65</sup> son of Man, mistress of the maidens of Cruachan, and mistress in charge of combs and caskets of Medb of Cruachan.

At one time Ulchai came out of the cave of Cruachan to contend with nirgin Mairgiudach who had espoused Findchaom, daughter of gach, and it was then Ulchai shook his beard and he gnashed his th, so that Erne and her maidens fled precipitately through fear him till they reached Loch n-Erne and they were all drowned in it, de Loch n-Eirne dicitur.\*

Eirne chaste without shade of stain,  
 Daughter of Buro Buireadach the fair,  
 It was an insult to the honour of her noble father;  
 He was the son of Maichin, son of Mochon.<sup>63</sup>

<sup>61</sup> Oera, teeth. B.

[\* Eleven stanzas follow here on the st derivation, which do not, however, ar on our subject.]

<sup>62</sup> ba rapagab rapen epian in fon ban  
 Mao mamohin mac moohon. B.,

The following is the text of H 2. 18, which is followed in the translation with the correction indicated in brackets:

ba rapagab rapen [a] chip in fon  
 ba Mao Maichin mo moohon.

H. 2, 18, fol. 154, a. a.

Eirne noipech cen eamain<sup>63</sup>  
 Fā toipech fōp ingenaib  
 Ipaich Cruachan na reb reib,<sup>64</sup>  
 Nip uathab ben ca bith-réip.

Aici ro bíbir pe meap<sup>65</sup>  
 Min reorb meabba na mop tpeap,  
 Aoir fa chioir can chloð  
 Iap na cimol do beapz óp.<sup>66</sup>

Co tanaio a opuaich cheapa  
 Oleai co n-uath n-imchana,<sup>67</sup>  
 Cop chpoich a ulcha ap m flog,  
 In garb fep, baiger baich mop.<sup>68</sup>

Ro pcanpab fa Chpuach Cheapa  
 Na h-ampi na h-ingena  
 Taibpín a chpocha, pochóip.  
 Ólan pín<sup>69</sup> agocha glonaich.

Ro cheich Epne ilap m-ban  
 Co Loch n-Epne nach inglan  
 Cop bail caiprip m tuile chuab,  
 Co pur baib uil a n-aen uap.

Óiamab uabib ip bpeach cheapa,<sup>70</sup>  
 Fíab na pluagab ní raeb peadó,  
 Ip caipm cap tpocha no chaipz  
 Ainm Lochá Epni imaipb. l.

A aipb ní peibil, píp báim  
 Pailei demin dom bídnab;  
 Fop nim co m-buabaib nombae,  
 A fip tuapcaib Loð Epne. l.

<sup>63</sup> cen n-eamain. H. 2, 18, fo. 154, a. a.

<sup>64</sup> Reb reib, Lecan, is reb reb. In B.  
 Book of Leinster has—

l paic epuaóhan na cneab do oem  
 Nip b'uaatáb ban ca Compeip.  
 In Rath Cruachan of wounds of old.  
 Not few the women in her charge.

H. 2, 18, fol. 154, a. a.

<sup>65</sup> bíbir pía meap, had them in charge  
 to care. B.

<sup>66</sup> A aip, a opioll can ohloð.

Cona n-biol do beapz óp.

Her combs and caskets without stain.  
 With their adornments of red gold.

H. 2, 18, fol. 154, a. a. and B.

Erne noble without guile  
 Was mistress of the maidens  
 In Rath Cruachan of heroic feats,  
 Not few the women in her constant charge.

Hers was the task to care  
 The polished jewels of Medb of great battles,  
 Her combs and casquets without stain  
 When embellished with red gold.

Till from Cruach Ceara came  
 Oloai of flight-causing visage,<sup>67</sup>  
 And shook his beard at the host,  
 The fierce man, terrific, hideous-coloured.<sup>68</sup>

Over Cruach Ceara in fright they fled,  
 The timid youths and the maidens,  
 On beholding his form, though comely.  
 Clear was the sound<sup>69</sup> of their resounding voices.

Erne with her many maidens fled  
 To Loch n-Erne which is not impure  
 Till the rude wave rolled over them,  
 And drowned them all at the one time.

Though it be from these, it is a right judgment,<sup>70</sup>  
 Before the hosts 'tis not a trifling cause,  
 The overwhelming sudden deaths proclaimed  
 The name of Loch Erne aloud. L.

O high King of Mercy, give to me  
 A true welcome to protect me;  
 In heaven in joys may I be,  
 O man, who caused the eruption of Loch Erne. L.

<sup>67</sup> Co tanaio i Cruachan cair.

Olocai oon li blað amnair.

Till to Cruachan of valour came.

Olocai of beautiful bold countenance.

<sup>68</sup> In garb pep baic baigep mop.

<sup>69</sup> Glan rín, Lecan, is garb rín,  
 rough sound. H. 2, 18, 154 a. a.

<sup>70</sup> Ciambab uadib ní raeb peóc  
 though it were from them it is no trifling  
 cause. B.

[ADDENDUM, NO. III.]

## ḐEISI ULCAI.

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Coneigiur buib ḑeiri ulcái  
In eac inbarb.  
Febil fablaid, olo do anmain ;  
Crom do midlaig.  
Aca ceitirín dian toid ulcái  
Ní bar baeli—  
Arbpuim tuat ocuṛ muipe  
Ocuṛ lat gaeli.  
Saep élan-na riḑ pebga allub  
A huiét buidean ;  
An cingib loet ppiṛ na ḑebčep  
comlonn ḑuineac,  
Mab ap chena cebor leceab,  
Nip o beril [biril .i. beirceile]  
Moo a mebal bi, cib a poiṛear  
Mab fo ḑeiriḑ.  
ḑer bi nomaibe na beapḑaibeap lé rinbi,  
Ceab mab uili ;  
ḑeiri bi ḑrian do eupcbail puiṛpi  
Ina liḑi.  
ḑeiri bi eigem oan a čobair  
Mab do ḑnetep,  
ḑer bi ḑen ḑairi dia cpočad ;  
ḑeiri bi teched ;  
Compuc ppi loech, ip peibm ingneac,  
ḑeiri bi opab,



[ADDENDUM, NO. III.]

PROHIBITIONS OF BEARD.

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*H. 2. 16. T. C. D. col. 919.*

I shall relate to you the prohibitions of a beard  
At all times.  
Curled and hedgy, 'tis bad for the timid ;  
'Tis too heavy for the coward.  
There are warriors who are entitled to a beard  
Who are not cowardly—  
Noble chiefs by land and sea  
And battle champions.  
Noble sons of kings who inflict wounds  
In the front of battalions ;  
The kingly champion over whom is not gained  
The woundful battle,  
If then he should suffer reproach  
It shall not be from pusillanimity.  
Its disgrace will be the greater, should it come  
Under the prohibitions.  
A prohibition of it, a nomaid<sup>71</sup> unreddened with spears,  
If oftener it is allowable ;  
A prohibition of it, the sun to rise on it  
In its bed.  
A prohibition of it, to hear a moan without relieving it  
If made to him ;  
A prohibition of it, to laugh when shaken ;  
A prohibition of it, to retreat ;  
To battle with a champion, to fight with the nails  
A prohibition of it, to refuse.

<sup>71</sup> " *Nomaid*," a space of time : some-      Laws it is generally put for nine days  
times it means one day, but in the Irish      or the ninth day.

Cŷ beac, no bec, i ar i ar,  
     Ȝer bi obar;  
 Ȝer bi ȝualach ocuȝ mianach;  
     Iȝ opb ȝnimaé;  
 Ȝer bi aleȝom Ȝer bi capȝað,  
     Ȝer bi ȝȝað.  
 Ȝer bi ȝloib i mna no ȝilla,  
     Iȝ opb meli.  
 Aét a ȝeiac h ap ȝeac a ȝiȝ,  
     Ȝer bi ep;  
 Ȝer bi ȝlun ȝalaé a h-imbaib—  
     Ni baib bulbét;  
 Na ni on leanub co ȝailéi  
     Inȝa n-ulét.  
 Cét mac aȝaich, ac ȝop ȝaȝech,  
     ȝepnab ȝupu,  
 ȝoemaȝ coȝmailȝ iȝ baȝu  
     ȝȝȝ na buccu.  
 Ro ȝela bam, conba éolaé  
     ȝaȝȝȝ ap chulȝaȝ.  
 ȝeap ecna moȝȝ amaib iȝ coȝȝ  
     ȝȝȝ céé n-ulét.  
 Cȝȝba, ȝobaib, ȝaȝȝ luib,  
     ȝeȝa le iceab labȝȝȝ,  
 ȝia beit ȝia ȝȝȝ beȝȝab céé moȝȝ  
     ȝȝȝ a naȝȝȝ.

However small, ever so small, at all, at all,  
    A prohibition of it to labour ;  
A prohibition of it to mine for coals or mineral,  
    And to wield the sledge;  
A prohibition of it to nurse ; a prohibition of it to shovel ;  
    A prohibition of it to kiln-dry.  
A prohibition of it to abuse women or boys,  
    And the habit of a sluggard.  
Save his shield sheltering his arm,  
    A prohibition of it to carry a burthen ;  
A prohibition of it, to bring an unclean knee into a bed,—  
    Not an unreasonable condition ;  
Nor anything filthy from the child  
    In the beard.  
Every son of an Athach, if rich,  
    Grows the wisps [beard],  
They desire to be like in appearance and colour  
    To the bucks [he-goats].  
It has been revealed to me, therefore I know  
    The privileges of the collars [whiskers].  
I am a man of great knowledge of what is lawful  
    For every kind of beard.  
Artificers, smiths, house-builders,  
    Physicians who cure the infirm,'  
Because of their fatigue they shave every month  
    [The beard] on their faces.

## ADDITIONAL NOTES.

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(A.) "*Tindsra*." *Tinscra*, a gift, price, reward or dowry: here it is used in a general sense to represent the "Bride Price," the "marriage gift," and the "morning gift." *Bec Fola* having consented to receive King Diarmait's brooch as her *Folad*, which is also called *Tinscra* in this passage, (p. 174), and this being the only pledge or price given her, it represents the three; and, with the adjective *Bec*, little or small, affixed to it, it forms the name *Bec Fola*, or little dowry, as O'Curry has rendered it in his work on "The MS. Materials of Irish History," p. 283. The following passages show that the word meant "Bride Price" and "morning gift."

Cabpaib dampa, pop Oengur, do mnai Eithne, .i. fup n-balca, acap do bŋppa pēpanb duib na tīnŋepa .i. pēpanb fīl dampa la oppaige pīnō a n-dep, acap īp cet duibpīu apappingub popaib.

"Give me, said Oengus, Eithne as wife, namely, your foster child, and I will give you land as her *Tinscra*, namely, land which I have near to Ossory by us on the south, and it shall be permitted to you to make it more extensive for yourselves."—*Leabhar na h-Uidhri*, p. 54, col. 2, top.

Do gñŋŋep imacallaīm oc Ultaib imon cainŋin fīn : īppēb īapom comaple apīŋŋ lēo, Emep do pēīp la Concobar an aībēi fīn, acap Pēpŋur acap Catbāb a n-oen lepāib pīīu do coīmed enīŋ Conculāīnō ; acap bennact Ulab don lanamāīn ap a pāemab. Pāemāīb an nī fīn, acap do gñīet pāmīaīb. Icub Concobar tīnŋepa Emīpe īap na mapūŋ, acap do bŋpēŋaī enecīanō do Conculāīnō, acap pāīdēp īap fīn līa bīn ŋēla, acap nī pō pēapŋat īapŋubīu co pūapŋatŋ bap dīblīnāīb.

"The Ultonians held a consultation on this difficult question: the counsel on which they determined was to have Emer to sleep with Conchobar that night, and Fergus and Cathbadh in the same bed with them to protect the honour of Cuchulaind; and the thanks of the Ultonians were offered to the pair for agreeing to this. They consented to this, and it was so done. Conchobar paid Emer's *Tinscra* on the morrow,

and he gave *eneoland* (honour price) to Cuchulaind; and he embraced his wife after that, and they did not separate afterwards till they both died."—" *Leabhar na h-Uidhri*," p. 127, col. 1.

(B.) "Clerics travelling on Sunday." This is an allusion to the *Cain Domnaig*, a rule for the observance of Sunday as a day free from every kind of labour; the copy of the tract preserved in the "Yellow Book of Lecan," T. C. D., Class H. 2, 16, col. 217 opens thus:—"Ireð inpo popur chana in domnaig doppuc Conall mac Ceolmaine bi chuad bia ailecti do Rofm acar po pepib a lām fōin ap in eipitil po pcpib lām dē fop nim a fīabnairi pep nime acar polab pop altoir petair aprtail iri Rōim. "This is the knowledge of the *Cain Domnaig*, which was brought by Conall, son of Ceolman, who went on his pilgrimage to Rome, and was written by his own hand out of the epistle which was written by the hand of God in heaven, in presence of the men of heaven, and which he placed upon the altar of Peter the Apostle in Rome." This account is repeated in the version of the rule incorporated with the ancient laws preserved in Cod. Clarend. Brit. Mus., vol. 15, fol. 7, p. 1 a. b., and in the following stanzas from the metrical version of the *Cain Domnaig* which follows it in the same MS.:—

Leabair do rāb lām dē mōir  
Fop altoir petair ir pōil;  
Ir fōit irā lebur ceart  
Ḡan domnaib do cairmtead.

Comarba pebair ir pōil,  
Fuair an leabair fa oétoir,  
Ocur po leig an leabair  
Map bub leir bu lan mebair.

A book placed by the hand of the great God  
Upon the altar of Peter and Paul;  
It has been found in the appropriate book  
That the Sunday should not be transgressed.

It was the Comarb of Peter and Paul,  
Who found the book first,  
And he promulgated the book  
As he had it well in memory.

Cod. Clarend. Brit. Mus., vol. 15, fol. 7, p. 1, col. a. b.

Saint Conall, son of Ceolman, who is said to have brought the Cain Domnaig from Rome, was founder of a church on Inis Cail, now the Island of Iniskeele, near the mouth of the Gweebarra bay, in the barony of Boyleagh, and county of Donegal. His name is commemorated in the Festology of Aengus Céle Dé in the Leabhar Breac, fol. 34, a., at 11th May.

The Cain Domnaig enjoins under severe penalties that every class shall abstain from all kinds of work on Sunday, and that none shall travel on that day; but wherever one happens to be on Saturday evening, there he should remain till Monday morning. To this there were some exceptions, such as bringing a physician to a sick person, relieving a woman in labour, saving a house from fire, &c. A priest was forbidden to travel on Sunday or Sunday night, or from vesper time on Saturday night till Monday morning, unless to attend a sick person supposed to be likely to die before the following morning, in which case the Cain says:—

Peap gnáib dia domnaig por réb  
do corpmua neich bír ne n-é,  
do tabairt do cuinn Críste óáin,  
ma doig a éis ne mabáin.

A priest may journey on a Sunday  
To attend a person about to die,  
To give him the body of Christ the chaste,  
If he be expected to expire before morning.

Thus to see a priest travelling on Sunday was considered an omen of disaster, or of immediate death to some member of the *Fine* or tribe into whose house or territory he came; and hence King Diarmait's astonishment at perceiving the young priests approaching him on Sunday morning.

(C.) "*Failgib óir*," rings, or bracelets of gold; the *Failge* was a kind of open ring or bracelet for the wrist, arm, ankle, or finger, worn by men and women: by men in token of deeds of valour, as in the case of Lugadh Lagadh, who is said to have killed seven kings in successive battles, and who wore seven *Failgib* upon his hand in token of these deeds, of whom Cormac Mac Airt, monarch of Eriu (whose father was one of the seven) is recorded to have said, "ní déil a boib por laga po bír píga boipígaí, .i. a peact failgí óir ima laim;" i. e. "His hand does not conceal of Laga the number of kings he has slain, i. e. he

has seven *Failgib* of gold upon his hand." Book of Lecan, R. I. A., folio 137 b. a. top; and the same occurs again in the same MS. fol. 124 a., margin col. mid. where the *Fail* is called a *Buindi* (i. e. a twisted ring) "ṽr tē arbert copmac f̃p̃ur, ñi oeil a doib f̃op l̃aga rob̃i r̃iḡa. f. a r̃eēt m-buind̃i ḡr̃i ma doib no ma meoir." "His hand does not conceal of Laga that he has slain kings, i. e. he has seven *Buinnes* (twisted rings) of gold upon his hand or on his fingers." The *Fail* was used by women for the double purpose of personal ornament and munificence, as in the present instance, and in the case of King Nuada's wife, who issaid to have had her arms covered with *failgib* of gold for the purpose of bestowing them on the poets and other professors of arts who visited her court.

(D.) "*Dinner for one hundred men each night of food and Lin*" (p. 179). This allusion shows that Bec Fola's sojourn was in the house of a king, and that *Inis Fedach Mic in Doill* (now Devinish Island), was the residence of a *Righ Buiden* (king of companies). According to an ancient law tract on the constitution and legal rights and duties of the different ranks of kings, preserved in vellum MS. T. C. D., Class H. 3. 18. p. 1 *et seq.*, four score men was the lawful retinue of a king, in addition to which he had his *Foleith* or leet of twelve men, his five tribemen, his wife, and his judge, making in all one hundred men, which constituted the legal *Dam* (company) of a *Righ Buiden* (king of companies), and he was entitled as *Friithgnam* (supplies) to their free maintenance from his people. This tract will appear with a translation and notes, by W. K. Sullivan, in the Appendix to O'Curry's Lectures on the Manners and Customs of the People of ancient Eriu, Vol. II., p. 532.

“*Lin*,” often used for ale or other malt drinks ; but in the laws it means the full amount of any thing, and here it appears to mean the full amount of food accompaniments that constituted the lawful dinner of the *Dam*, or company of the king.

(E.) "*Calves of this island.*" *Laegh*, a calf. But here, as in many other instances, it is applied to the young of the deer, e. g. "ar ann rin do doncabar na clerpe eile allta uata ar an rhiab acap laeg pe na h-ar. And then the clerics saw a wild deer from them on the mountain, and a calf (fawn) near her." *Life of St. Findbar, O'C. MS. C. U. I.*, p. 4; and *Ordnance Survey of Cork, R. I. A.*, vol. ii., p. 622.

(F.) "*Men with charms on their spears.*"—There are many references to charmed swords and spears to be met with in our ancient writings. In the tale of the battle of the second or northern Magh Tuireadh, we find the following:—

Ip an cat rin bin fuair Ogma tpen-fer Ornai, claidem Tethra, ní Fomoire. Tópórlaic Ogma in claidem ocur glanair ó Ip and indir in claidem nach a n-depnab de, ap ba bér do cloidmib. in can rin do corpúicir do abbadir na gnuma do gniéa sib. Conib de rin blegaid cloidme óir a n-glantai iar na corlucad. Ip de bno forcometar bpeéca h-i claidme ó rin amad. Ip aipe rin no labraibir demna d'armaid ip in aimir rin, ap no abraibir airm ó bainib ip in pe rin; acap ba do comaircib na h-aimir na h-airm.

"It was in this battle that Ogma the champion obtained Ornai, the sword of Tethra, king of the Fomorians. Ogma opened the sword, and cleaned it. Then the sword related all the deeds that had been performed by it; for it was the custom of swords at this time to recount the deeds that had been performed with them. And it is therefore that swords are entitled to the tribute of cleaning them whenever they are opened. It is on this account, too, that charms are preserved in swords, from that time down. Now the reason why demons were accustomed to speak from weapons at that time was, because arms were worshipped by people in those times, and arms were among the protections (or sanctuaries) of those times."—*MS. Brit. Museum, Egerton, 5280, and see O'Curry, vol. ii. p. 254, et seq.*

On those charms and their venomous effect, the same tale has the following:—

Imma comairnic de Luc acap do bolup birupberg ep in cat. Sunl milldagac lepeom. Ní h-oppcaite in fowl acé ipoi Catae namma. Cetrar turebant amalair die fol Conu bpolum omlichí, tpe na malaó. Sluoao do n-ecub dep ran fól nin gertir fpi h-occo cie pibir lip ilmili. Ep de boi innem rin fuirpir: .i. bpuic a atar botar oc puluéc bpaigéctae, canacpeum acap po beape, cap ran punbeic, con beaib de en fowlachtae fuiti gonib for ran fuil do beóib nem an folaécta iep rin.

"Lug and Balor Birurderg met in the battle. He (Balor) had a destructive eye. This eye was never opened but in the field of battle. Four men were required to raise the lid off the eye with a hook which was passed through its lid. A whole army that he looked upon



out of this eye could not prevail against [a few] warriors, even though they were many thousands in number. The cause why this poison was on it was this, namely: his father's druids had been boiling a druidical spell, and he came and looked in through the window, so that the fume of the boiling passed under it, and it was upon the eye that the poison of the brewing passed afterwards."—See "*Battle of the Second or Northern Magh Tuireadh*," *MS. Brit. Mus. Egerton*, 5280 O'Curry, *MSS., Catholic University*.

(G.) "*Molasa of Damh Inis, who sent us*," &c. (p. 183). This was Saint *Molaisa* or *Laisren*, patron of the island of *Damh-Inis*, i. e. Ox Island, now Devenish, an island in Lough Erne near the town of Fermanagh. He was *Molaisa* or *Laisren*, son of *Nadfraech*, whose day is 12th September, to be distinguished from *Molaisa* or *Laisren*, son of *Declan*, Saint of *Inis Murry* (12th August), and from *Molaisa* or *Laisren*, son of *Cairell* of *Leighlin* (18th April).

See *Annals of the Four Masters*, A. D. 563, n. t. See also *Felire Aenguis*, and O'Clery's Calendar, &c.

The Shrine of Saint *Molaisa* of *Damh Inis*, alluded to in the text (p. 183), and referred to in note 46, is now preserved in the Museum of the Royal Irish Academy, and popularly known as *Soisceal Molaisa*, or *Molaisa's Gospel*. For some account of it see *Proceedings of R. I. A.* Vol. VII., p. 331, and *Academy Registry*. The allusion in the text to the battle spoils of the fallen warriors may be illustrated by the following extracts from the *Laws of Waifs and Strays*, preserved in *Brehon Law MS.* Rawlinson, 487, *Brit. Mus. fol. 62*, p. 2, col. a. *et seq.*

In this law, the *Waifs and Strays* of a *Fine* (tribe) are divided into seven classes, and special laws are laid down for the recovery and appropriation of every class of waif found within the *Fine* as follows:—

Úaíť řeťť řřřťťe la řéine, .i. a úaíť řeťť řřřťťe do řabur ba n-aířneibenn in řéinećur : Řřřťťe řřeíbe, .i. do řabur íř in řřeíbe. Řřřťťe cathřach, .i. do řabur ířin cathřaíř call. Řřřťťe řaíche, .i. do řabur ířin řaíťťe, .i. íř na ceířřř řorřaíb íř neřum bon baile. Řřřťťe řaíťe, .i. ířor řaíťe acar búrřann. Řřřťťe řorřba, .i. do řabur ířin řorřb. Řřřťťe řléíbe, .i. do řabur ířin řřřaíb. Řřřťťe řřaťeťa, .i. do řabur ířin řřaťeť. Řřřťťe řaířře, .i. do řabur ar in řaířřře amuř.

“ There are seven waifs in the *Fine* (tribe), i. e. there are seven waifs which are found, of which the *Fenechus* takes cognizance :—*Frithe Treibe*, i. e. the waif which is found in the *Treb* (family home). *Frithe Cathrach*, i. e. the waif which is found in the distant *Cathair* (city). *Frithe Faithche*, i. e. the waif which is found in the *Faithche*, i. e. in the four fields which are nearest to the *Baile*. *Frithe Raite*, i. e. the waif which is found on the road between the *Faithche* and the *Dirrainn* (mountain). *Frithe Rosida*, i. e. the waif which is found in woody places. *Frithe Sleibhe*, i. e. the waif which is found on the mountain. *Frithe Trachta*, i. e. the waif which is found on the strand. *Frithe Fairge*, i. e., the waif which is found abroad on the sea.”—Rawlinson, 487, folio 62-63.

Fríche faiche, .i. fríche do gabur irin faíche, a crian ara h-eccomdig, acap aleé ar a coimdig. Ippé coimdig faíche and a tulcain acap a inaba aipeécar, no ippé ir coimdig faiche and, aphiéti acap a inaba péide apha, acap na h-inaba a m-bí atígi caích. Ippé ir éccomdig iní a imh acap a cula, no ippé ir eccomdig faíche and a cabana, acap a h-inaba diampa, acap in baile nach aitéind caé aipe. Ippé ir faiche and na ceithrí guirt ir neapa don baili, .i. gort caéa aipí, ime, acap cib hé in phab but nepa don baili, po ba afaíl faiche. Ippé ir péécar faiche ann in aipet acap no roich cuapí ingelca on faiche amach, na ippé ir faiche and an po faig guch an clung.

“*Frithe Faithche*, i. e. the waif which is found in the *Faithche*, one-third of it [goes to the finder] out of the *Eccomdig*, and one-half out of the *Coimdig*. The *Coimdig* of a *Faithche* are its hills and its places of assembly, or the *Coimdig Faithche*, in it are its roads and its clear high places, and the places resorted to by the people. The *Eccomdig*, in it are its border lands and its obscure places, or, the *Eccomdig*, of a *Faithche* are its secluded places, and its obscure places, and the places not frequented by every *Aire*. A *Faithche*, in it are the four *guirt* (fields, Nom. Sing. *Gort*,) which are nearest to the *Baile*, i. e. a field on each side, around it, and even though the mountain happens to be nearest to the *Baile*, it is considered equal to a *Faithche*. A *Sechter Faithche*, in it is the distance which the grazing land extends out from the *Faithche*, or the *Faithche* is the distance at which the sound of the bell is heard from it.”—Rawlinson, 487, fol. 62, p. 2, col. b. fol. 63, p. 1.

After having thus particularized the places and the circumstances of the different kinds of waifs, this law goes on to say :—

In buine puair no pozebuir ppiú, ip na h-inata rin ipé blegar de. Mára ppiúe éipe, á epcaipe areét n-inata a veip bliúe, co pí, co h-aircinech, co ppiúgabair tuaiúe, co bpiúgab, co bpiúchemair, co muilín tuaiúe, pia luét aen lip, acap oen baile.

Mára ppiúe ppiúgi, blegar a epcaipe do buine maít in each crích do na epí epíchaib ip nepa do, no coma pécé n-inata in each epíe dib, acap muir in cétpama epích; acap ba m-becair baíne ap in muir, ip a n-epcaipe dóib.

Ma po epcaipe pia báine, acap do rinne bliúe ppiúe acap po maip co iap n-bechma, ip lan cuir a ppiúe do.

Muna beppa a bliúeb ppiúe, acap poáit pia n-bechmaib, ip lán piach gairi uab. Mana beppa a bliúeb ppiúe, acap pomair aice co iap n-bechmaib, no má do poine a bliúe ppiúe, acap po áit pia n-bechmaib, cin caite ppiúe do acap cin piach gairi uab áit aichgín in ppiúe.

“The person who has found, or who shall find a waif in those places, this is what he is bound to do. If it be a land waif, to proclaim it in the seven places specified by law [i. e.] to the king, to the *Airchindeoh*, to the chief smith of the *Tuath* (territory), to the *Brughadh*, to the judge, at the mill [miller] of the *Tuath* (territory), to the people of the same *Lios*, and the same *Baile*.

“If it be a sea waif, he is bound to proclaim it to a good man in every *crích* of the three *crícha* which are nearest to him, or he might proclaim it in seven places in every *crích* of them, and the sea makes the fourth *crích*; and if there be people upon the sea, it is right that it be proclaimed to them.

“If he have proclaimed it before people, and have fulfilled the waif law and it [the waif] remained [unclaimed] till after the tenth day, he is entitled to the full amount of his proportion of his waif.

“If he have fulfilled the waif law, and have consumed (appropriated) it before the tenth day, he is liable for the full amount of a theft liability. If he have not fulfilled the waif law, and that the waif remain with him till after the expiration of the tenth day, or if he have fulfilled the waif law, and if he have consumed (appropriated) it before the expiration of the tenth day, he is entitled to the consideration of a waif

wasting, and he is bound to forfeit the debts of a charge of theft all but the restitution of the waif."—Rawlinson, 487, fol. 63, p. 1, col. b.

(H.) "*Fiacha Labrainde*" was monarch of Ireland from A. M. 3728 to A. M. 3751, when he was slain by Eochaidh Mumho of Munster, in the battle of Bealgadan, now Bulgadan, a townland in the parish of Kilbreedy Major, near Kilmallock, in the county of Limerick. The Four Masters record this battle, fought by him against the Ernans, and the eruption of Loch n-Erne, under the year A. M. 3751. There is a curious poem of sixteen verses on the reign of Fiacha Labrainde preserved in the Book of Leacan, in the R. I. A., folio 30, a. a.

(I.) *Amirgin Maingiuibach* *bia po pai le Findchaem ingen Magach.* "Aimergin Maingiuibach, who had espoused Findchaem, daughter of Magach." These names frequently occur in our oldest tales and best MSS.; but Amergin is more generally styled *Amirgin Iarngiunach* than *maingiuibach*, as in the text, and Findchaem is more generally made daughter of Cobthad than of Magach. Their names occur in the story of Bricriu's feast in *Leabhar na h-Uidhri*, p. 103, col. 2, where she is mentioned as one of the eleven princesses who accompanied Queen Mugan, wife of Conchobar Mac Nessa, King of Ulster, at the feast: "*Findchaem ingen Cathbad ben Amirgin Iarngiunach*—Findchaem, daughter of Cathbad, wife of Amergin Iarngiunach." They are also mentioned in the *bean reanchar epenb* or history of the noteworthy women of Eriu in the Book of Leacan, as father and mother of the hero Conall Cearnach of Emania. The passage is as follows:—"Findchaem ingen Chathbad bean Amirgin Iarngiunach mathair Conaill Chearnach. Findchaem, daughter of Cathbad, wife of Amergin Iarngiunach, mother of Conall Cearnach." See *Leabhar na h-Uidhri*, R. I. A., p. 103, col. 2, line 22, and Book of Leacan, folio 204, a. a. &c.

# Celtic Languages.

NATIONAL MEMORIAL

OF THE LATE

REV. DR. TODD, S.F.T.C.D., ETC.

ROYAL IRISH ACADEMY HOUSE,  
Dawson-street, Dublin;  
1st of March, 1870.

THE eminent services rendered by the late Rev. JAMES HENTHORN TODD, D.D., S.F.T.C.D., to the elucidation of our long-neglected ancient Irish literature, are admitted by all Celtic Scholars at home and abroad. For more than a quarter of a century he devoted a large portion of his time to this object, and spared neither means nor exertion to promote the scientific study of the Irish and other Celtic languages, as well as of the archæology and history of this country. To enumerate all his labours in this direction would be unnecessary.

These services claim a distinguished recognition from the people of Ireland, and from all those who appreciate the high and enduring agencies for social advancement which spring from the cultivation of a sound National Literature.

At a public meeting held at the Molesworth Hall, Dublin, (the Very Rev. W. Atkins, D.D., Dean of Ferns, in the chair,) it was decided, on the motion of J. T. Gilbert, Esq., F.S.A., M.R.I.A., seconded by the Rev. Professor Jellett, F.T.C.D., [since elected President of the Royal Irish Academy,] that the most suitable Memorial would be to endow a Professorship of the CELTIC LANGUAGES, the study of which is becoming every day of increasing importance at home and abroad.

It is proposed to call this Foundation—which is to be connected with the Royal Irish Academy, of which body Dr. Todd was formerly President—" *The Todd Professorship* ; " and while it will perpetuate his name, it will greatly promote the knowledge of the IRISH LANGUAGE, and further the publication and translation of the vast mass of the Irish, Welsh, Scottish, and other Celtic MS. materials which are to be found in many of the great libraries of this country and of the continent.

This form of memorial has the fullest approval of the immediate relatives of the late Dr. Todd.

Those who desire to join in this effort, will kindly send their subscriptions to the Honorary Treasurers of the Todd National Memorial Fund :—

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